

CONFIDENTIAL.]

[No. 49 of 1909.]

REPORT NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 11th December 1909.

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(1875)

LIST OF NEWSPAPERS.

[As it stood on the 1st January 1900.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Anusilan" ...	Calcutta ...	Weekly	Barendro Lal Mukerjee, age 37, Hindu	1,000
2	"Bangabandhu" ...	Ditto ...	Do.	Gets contributions from different writers.	300
3	"Bangabhumi" ...	Ditto ...	Do.	Kanai Lal Das, age 35, Karmakar	100
4	"Bangaratna" ...	Banaghat ...	Do.	Behari Lal Sarkar, age 53, Kayastha ;	15,000
5	"Bangavasi" ...	Calcutta ...	Do.	Hari Mohan Mukerji, age 41, Brahmin ; and Durga Das Lahiri.	
6	"Bankura Darpan" ...	Bankura ...	Do.	Biswanath Mukerji, B.L.	715
7	"Dasumati" ...	Calcutta ...	Do.	Radhika Prosad Ghose, age 37, Hindu	15,000
8	"Bharat Chitra" ...	Ditto ...	Do.		
9	"Birbhum Hitaishi" ...	Suri ...	Do.	Rajranjan Sen, age 34, Baidya	300
10	"Birbhum Varta" ...	Do. ...	Do.	Debendra Nath Chakravarti, age 35, Brahmin.	300
11	"Burdwan Sanjivani" ...	Burdwan ...	Do.	Prabodhananda Sarkar	350
12	"Chinsura Vartavaha" ...	Chinsura ...	Do.	Dinanath Mukerji, age 43, Brahmin	350
13	"Daily Hitavadi" ...	Calcutta ...	Daily		
14	"Dainik Chandrika" ...	Ditto ...	Do.	Hari Dass Dutt, age 37, Kayastha	300
15	"Dharma-o-Karma" ...	Ditto ...	Monthly		
16	"Education Gazette" ...	Chinsura ...	Weekly	Shibnath Bannerji, M.A., B.L.	1,500
17	"Ekata" ...	Calcutta ...	Do.	Hari Dhan Kundu (Principal contributor), caste-Teli, age 34 years, Fashitola, Howrah.	1,000
18	"Hitavadi" ...	Ditto ...	Do.	Panch Kowri Banerji, Jaladhar Sen, age 45, Hindu ; and Jogendra Kumar Chatterjee of Chandragore, and Manindranath Bose of Chitta.	30,000
19	"Hindusthan" ...	Ditto ...	Do.	Hari Das Dutt, age 37, Kayastha	1,000
20	"Howrah Hitaishi" ...	Howrah ...	Do.	Gishpaty Kabayathra, age 36, Kayastha.	3,500
21	"Jagaran" ...	Bagerhat ...	Do.	Behari Lal Roy, age 45, Kayastha ; Beni Madhab Ganguly, age 35, Brahmin ; and Monmotha Nath Roy, age 33, Brahmin.	300
22	"Jasohar" ...	Jessore ...	Do.	Ananda Mohan Chaudhury, age 34, Kayastha.	500
23	"Kalyani" ...	Magura ...	Do.	Biswar Mukherjee, age 45, Brahmin ; and Tarak Brahma Sikdar, Kayastha.	1,300
24	"Khulnavasi" ...	Khulna ...	Do.	Gopal Chandra Mukerjee, age 50, Brahmin.	300
25	"Manbhum" ...	Purulia ...	Do.	Bagola Chandra Ghosh, age 36, Kayastha.	300
26	"Matribhumi" ...	Chandernagore ...	Do.	Surendra Nath Sen, age 33, Hindu	500
27	"Mihir-o-Sudhakar" ...	Calcutta ...	Do.	Sayyid Osman of Basirhat, age 35 ; and Maulvi Royasuddin Ahmad of Kereya.	4,000
28	"Murshidabad Hitaishi" ...	Saidabad ...	Do.	Bonwari Lal Goswami, age 44, Brahmin.	100
29	"Nadia" ...	Krishnagar ...	Do.	Susil Kumar Maitra, age 38, Brahmin.	300
30	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Tri-Weekly	Rev. Lal Behari Shah, age 60, Native Christian.	300
31	"Nayak" ...	Ditto ...	Daily and Weekly.		500
32	"Nihar" ...	Contai ...	Weekly	Madhu Sudhan Jana, age 49	300
33	"Nivedan" ...	Calcutta ...	Do.		
34	"Pallivarta" ...	Bongong ...	Do.	Charu Ch. Roy, age 35, Kayastha	400
35	"Pallivasi" ...	Kalna ...	Do.	Soni Bhusan Banerji, age 43, Brahmin	300
36	"Prachar" ...	Calcutta ...	Monthly		
37	"Prasun" ...	Katwa ...	Weekly	Purna Chandra Chatterji, age 43 ; and Banku Behari Ghose, age 38 ; Goals.	500
38	"Pratihar" ...	Berhampore ...	Do.	Kamakhyia Prosad Ganguli, age 30, Brahmin.	100
39	"Prava" ...	Calcutta ...	Do.	Mahendra Nath Chakravarti, age 39, Brahmin.	300
40	"Prabhat" ...	Ditto ...	Do.	Sailendra Nath Chatterjee, age 36, Brahmin.	300
41	"Purulia Darpan" ...	Purulia ...	Do.	Amulya Ratan Chatterjee, age 37, Brahmin.	300
42	"Ratnakar" ...	Asansol ...	Do.	Rakhal Chandra Chakravarti, age 26, Brahmin ; and Gopal Chandra Mitra, age 26, Kayastha.	500
43	"Samaj Darpan" ...	Salkia ...	Do.	Satya Charan Banerjee, age 28, Brahmin.	1,300
44	"Samay" ...	Calcutta ...	Do.	Ganendra Nath Das, age 54, Brahmin	300
45	"Sanmilani" ...	Serampore ...	Do.		

(1676)

LIST OF NEWSPAPERS—continued.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl'd.					
46	"Samvad Purnachandrodaya"	Calcutta ...	Daily	Purna Chandra Ghattak, age 45, Brahmin.	60
47	"Sanjivani" ...	Ditto ...	Weekly	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
48	"Sevika" ...	Diamond Harbour	Monthly	...	...
49	"Soltan" ...	Calcutta ...	Weekly	Moulvi Muhammad Moniruzzam of Chittagong.	1,500
50	"Sonar Bharat" ...	Howrah ...	Do.	Balkunta Das Gupta, age 35, Baidya.	2,000
51	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Do.	Rasik Mohan Chakravarti, age 37, Brahmin.	2,000
52	"Swadesh" ...	Ditto ...	Do.	S. C. Lahiri, Pat. Lovett and Pandit Baijnath Bidyanidhi.	500
53	"Tamalika" ...	Tamluk ...	Do.	Sita Nath Mondal, age 26, Hindu	900
54	"Twenty-four Parganas Var-tavana."	Bhawanipar ...	Do.	Hem Chandra Nag, age 28, Kayastha	500
HINDI.					
55	"Bharat Mitra" ...	Calcutta ...	Weekly	Mahabir Prasad, age 35, Vaisya; and Amrita Lal Chakravarti, age 43, Brahmin.	3,200
56	"Bihar Bandhu" ...	Bankipore	Do.	Nanda Kumar Sharma, age 35, Kayastha.	500
57	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, age 35, Kayastha	500
58	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
59	"Gyanoday" ...	Calcutta ...	Monthly	...	Never received.
60	"Jain Gajet" ...	Arrah ...	Weekly	Printed and published in the United Provinces.	Ceased to exist.
61	"Jain Pataka" ...	Calcutta ...	Monthly	...	...
62	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joshar, age 30, Khattri	4,000
63	"Hivarta" ...	Ditto ...	Do.	Rao Purandkar, age 29, Mahatta Brahmin.	3,000
64	"Lakshmi Upadesh Lahri"	Gaya ...	Monthly	...	...
65	"Marwari" ...	Calcutta ...	Do.	B. K. Tebrevala, age 34, Hindu Agar-walla.	500
66	"Marwari Bandhu" ...	Ditto ...	Weekly	...	Ceased to exist.
67	"Narsingha" ...	Ditto ...	Monthly	...	Ditto.
68	"Shiksha" ...	Arrah ...	Weekly	Gohkaran Singh, age 33, Babhan	255
PERSIAN.					
69	"N a m a i M u q a d d a s - Habul Matin"	Calcutta ...	Weekly	Syed Jalaluddin al-Husaini, Muham-madan.	...
URDU.					
70	"Ayia-i-chatar Gupt"	Bankipore	Weekly	...	No more received.
71	"Al Panch" ...	Ditto ...	Do.	...	No more received.
72	"Bihar Gazette"	Ditto ...	Do.	Muhammad Murad Ali Khan, age 42	No more received.
73	"Dar-us-Sultanat"	Calcutta ...	Do.	Quasi Abdul Latif, age 35, Muham-madan.	200
74	"Khawah Mokhah Panch"	Gaya ...	Do.	...	Ceased to exist.
URIA.					
75	"Garjatbasini" ...	Talcher ...	Weekly	Bhagi Ruth Misra, age 40, Brahmin.	...
76	"Mahorana" ...	Baripada ...	Do.	...	...
77	"Nilachal Samachar"	Puri ...	Do.	Baidya Nath Singh, age 31, Punjabi	600
78	"Sambalpur Hitaisikhi"	Bamra ...	Do.	Disabandhu Padhan.	...
79	"Samvad Vakila"	Balasore ...	Do.	Harish Chandra Sarkar, age 52, Sad-gop.	500
80	"Uriya and Navasamvad"	Cuttack ...	Do.	Ram Tarak Sen, age 47, Tamuli	700
81	"Utkal Darpan"	Sambalpur	Do.	...	...
82	"Utkal Dipika"	Cuttack ...	Do.	Gauri Sankar Roy, age 75	800
83	"Utkal Sakti"	Calcutta ...	Do.	...	...
84	"Utkal Varta"	Ditto ...	Do.	Moni Lal Moherana, age 45, Hindu Karmakar.	500

(1677)

Additions to, and alterations in, the list of Vernacular Newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali.</i>					
6A	"Bangla" ...	Santipur ...	Weekly	Aravinda Ghosh	.....
14A	"Dharma" ...	Calcutta ...	Do.	...	.....
26A	"Medini Bandhav" ...	Midnapore ...	Do.	...	.....
23A	"Karmayogin" ...	Calcutta ...	Do.	...	.....
<i>Hindi.</i>					
64A	"Bharat Bandhu" ...	Calcutta ...	Weekly	Jaganand Kumar	.....
68A	"Tirhut Samachar" ...	Munaffarpur ...	Do.	...	.....
68B	"Sri Sanatan Dharm" ...	Calcutta ...	Do.	...	.....
<i>Urdu.</i>					
74A	"Najmul Akhbar" ...	Calcutta ...	Weekly	S. M. Nazim Hussain	.....
74B	"Star of India" ...	Arrah ...	Do.	Zahurul Haque
<i>Bengali.</i>					
47	"Sandhya" ...	Calcutta ...	Weekly
<i>Hindi.</i>					
	"Banga Kesri" ...	Calcutta ...	Weekly

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No.	Name of Publication	Where Published.	Editor.	Name of Contributor.	Address.
1	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
2	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
3	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
4	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
5	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
6	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
7	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
8	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
9	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
10	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
11	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
12	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
13	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
14	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
15	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
16	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
17	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
18	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
19	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London
20	"Herald"	London	W. H. Jones	John Smith	10, Broad Street, London

I.—FOREIGN POLITICS

Referring to the demand of indemnity (by Russia for the attack on her Consul in Persia, etc.), the *Namas Muqaddas* [Calcutta] of the 29th November observes, that all the unpleasant events in the north and south converge to forcing the National Assembly to accept a loan; and the more the members will show their determination in refusing to take the loan the more these subtrefuges will multiply!

NAMAS MUQADDAS
HABUL MATIN,
Nov. 29th, 1900.

2. The present disturbances in the north and south of Persia are the creation of the neighbours, says the *Namas Muqaddas Habul Matin* [Calcutta] of 29th November. The capture of Rahim Khan and his release, his subsequent rising, entry into Ardebil and siege of the Russian Consulate with 3,000 men; the arrival of the Russian reinforcement from the Caucasus at Ardebil, the dispersion of Rahim Khan's followers, and the statements of the Russian papers on the situation; the semi-official declaration of Russia recognising the hostility of Rahim Khan as being against the new regime and in favour of Muhammad Ali, etc., etc., all are undeniable facts, the origin of which can be easily guessed by any one who has the least political insight. As soon as we cast a glance at the state of affairs in the south, we find that the younger brother of Rahim Khan and the left(?) hand of Muhammad Ali (Nasrud-Dowla) has, against all the laws of the world, got his nomination as an agent of the Russian Consulate, but, on the formation of the new regime, apparently resigned his services under the Russians, and accepted employment under the new Government, declaring himself as being a zealous constitutionalist and supporter of the new regime.

NAMAS MUQADDAS
HABUL MATIN,
Nov. 29th, 1900.

The paper then goes on to impress upon the Persians the fact that all the fuss of the neighbours is intended merely to intimidate them from selfish motives, and advises the National Assembly not to place the destinies of Persia at the mercy of Russia and England by accepting a loan from them.

3. A rumour is afloat in Berlin, says the *Eir Bharat* [Calcutta] of the 5th December, that the Amir of Afghanistan is not satisfied with the subsidy of 18 lakhs which he receives from the Government of India, and is displaying himself as being more and more friendly disposed to Russia in the hope of securing an increased stipend from that Power. The paper denounces it as a wild gossip of the coffee-house.

EIR BHARAT,
Dec. 5th, 1900.

4. Referring to the condition of Indians in South Africa, the *Daily Hitavadi* [Calcutta] of the 6th December says that the Government of India should prohibit recruitment of coolies in India for South Africa. Even white South Africans ought to be prevented from coming to India, if possible. There are two things to be considered in this connection: first, the English Cabinet has no authority over the Colonial Government to enable it to prevent oppression on Indians in the Colonies; and, secondly, if the Government of India, with the sanction of the Secretary of State for India, prohibits recruitment of coolies in India for the Colonies, the latter may be so incensed as to cut off all connection with the motherland. All this prevents the English Government from dealing out justice to South African Indians, who moreover belong to a conquered race. The Indians are urged not to go to South Africa to be treated as dogs and cats there.

DAILY HITAVADI,
Dec. 6th, 1900.

II.—HOME ADMINISTRATION.

(a)—Police.

5. The *Bihar Bandhu* [Bankipore] of the 4th December contains a letter from Siv Surma, requesting Government to release Govind Sita Ram Purohit of Benares, noticed in the issue of the *Hind Bangavasi* of the 8th November last (*vide* paragraph 8 of the Report for the week ending the 13th November last).

BHAR BANDEY,
Dec. 4th, 1900.

DHARMA,
Nov. 29th, 1909.

6. Under the heading "The judgment in the Alipur Bomb Case Appeal," the *Dharma* [Calcutta] of the 29th November writes:—

The judgment in the Alipur Bomb Case Appeal has failed to give general satisfaction. Within a short time after his arrival in India, the Chief Justice, Sir Lawrence Jenkins, has earned the respect of the whole country. The way in which he tried the Midnapur Bomb case and the Barrah Dacuity case gave us an idea of his liberal-mindedness and love of justice. But in the present case, though he showed during its hearing more impartiality, patience and liberal-mindedness than other English Judges are wont to do, he has passed his judgment with one eye on the law and another on policy. We do not say this because he has found twelve of the accused guilty and passed severe sentences on them, but he has himself admitted this in his judgment while passing the sentences, and the arguments he has put forward with regard to the conspiracy show that he was under the influence of the two forces mentioned above.

Sir Lawrence has taken the confessions of the accused as true, and, supporting the whole case on that basis, he has concluded everyone whose name is mentioned in the confessions to be implicated in the conspiracy. We know that under the law this sort of argument can be applied against the accused; but if a man does not confess and if there is no satisfactory evidence against him, it is against the dictates of reason to find him guilty and punish him simply on the strength of the confessions made by other persons. If this were an admitted fact, facilities would have been given in any country for travesty of justice and extorting false confessions. But in this country it has been a time-honoured custom with the police to get an accused person to make a confession by means of artifice or by force, so that they may spare themselves the trouble of finding out the truth by means of proper investigations. Hence if trials are to be conducted in this country as has been the case in the Alipur Bomb appeal, a very serious injury is sure to be the result. If there be no other evidence against the confessing prisoners excepting their own confessions, it is dangerous to conclude them to be guilty simply on the strength of their confessions; for in that case innocent persons may be unjustly convicted and consigned to prolonged sufferings, thus dragging the Judge, the Sovereign and the society into sin.

Any Judge could have convicted Barindra and Ullas upon the evidence that there was against them in the present case. No one can say that they have been punished simply on the strength of their confessions. There was very suspicious documentary evidence against Indubhusan, and such evidence would naturally lead one to judge him to be guilty. There was no such satisfactory evidence against Upendra and Bibhuti, but still it cannot be said that there was no evidence against them. But as for Hrishikes Kanjilal, he has been sentenced to ten years' transportation only on the strength of his confession. May be that Hrishikes is guilty, but it is also possible that he made his confession under the influence of excitement and with the object of earning credit, without thinking whether he could ever hope to remove the suspicion that this act would raise against himself, or to obtain an acquittal by proving his intimate connection with Upen and Barin to be quite innocent. Instances of such act are not rare in the world. It was only the other day that a French youth made a similar confession in the case against Madame Steinheil. This doubt may not be accepted from a political point of view, but it is to be accepted according to the law; and that is why even in a petty case no right-thinking Judge ever cares to put faith in a confession of this kind, and to ruin a man's future on its strength. Considering that the future of a person depended wholly upon a word that was to pass the Judge's lips, the benefit of the doubt ought to have been given to the accused instead of the Government, although the case was one of a serious offence. But Hrishikesh was not given this benefit. The evidence that there was against Hrishikesh was very insignificant and worthless, and it could never prove the truth of his confession.

Srijukta Hem Chandra Das did not make a confession, nor could the police find in his house any article or document which could prove him to be connected with the conspiracy. Even if the evidence given by the police witnesses are to be admitted as true, it does not prove Hem Chandra's knowledge of the conspiracy, but only that he was on intimate terms with some of the conspirators. But the confessions of some of the principal accused contain much fatal admission against him, and that led the Magistrate, the Sessions Judge and the Judges who heard the appeal to form such a strong opinion against him, that even if any trustworthy evidence were put forward from Hem Chandra's side, they would most probably have disbelieved it. But there was no reason for holding any such opinion against Sisir Kumar Ghosh. The Chief Justice describes him as an active and energetic preacher belonging to this secret conspiracy, though this supposition is based upon a bare word of Barindra's. The real evidence against him proves that Sisir was on friendly terms with Upendra and Barindra, that when he (Sisir) went to Bombay he used to have correspondence with Upendra, and that Upendra and Barindra gave him pecuniary help when he was in want. We do not say that there is nothing to raise any suspicion against Sisir, but it is to punish a man on the strength of a mere suspicion. The evidence against the persons arrested in the garden was the suspicion raised against them by their presence in it, but still Beachcroft acquitted many of them because there was no other reliable evidence against them. It is the knowledge of a conspiracy, or the consciously taking part in any act favourable to a conspiracy, which is an offence. There is nothing but a mere supposition to prove that Sisir had any such knowledge or that he took part in any such act. A graver injustice has been done to Avinas Bhattacharyya in this trial. He was only the manager of the *Yugantar*, and he had nothing to do with the political opinions that used to be held by that newspaper. As soon as the *Yugantar* was convicted and punished as a seditious newspaper, he refused to let it be printed in his press, and cut off all connection with it; and yet he has been awarded a severe sentence, because of the *Yugantar* having been a seditious paper. The books "*Mukti kon Patho*" and "*Vartaman Baramiti*" might or might not have been published for the fulfilment of the object of the conspiracy; as regards Barindra and others persuading him to publish the two books with this object in view, that again is a mere supposition; but where is the evidence to prove that Avinas published the books with this object? It is only in Barindra's confession that the statement appears only once: "I started the *Yugantar* with the help of my friends Avinas and Bhupen." It is on the strength of this statement that Sir Lawrence has concluded Avinas to be guilty, and has presumed Avinas' knowledge of all other incidents connected with the *Yugantar*. And yet Barindra did not say that Avinas was aware of the secret conspiracy. Again, we say, Avinas may be a conspirator, but is this that much noted British justice?

Sir Lawrence did not depend on the confessions alone as regards these accused, but has given their intimacy with one another a prominent place in the evidence. And he has encouraged a great wrong by doing so. If the intimacy with an offender is to be taken to be sufficient evidence for the guilt of a person, who can be safe in Bengal—who can escape from the grim jaws of the C. I. D.? Almost all the persons who are now-a-days convicted for being members of the conspiracy, or for committing dacoities, are respectable men with whom hundreds of gentlemen are connected in some way or other; and since they are related with these gentlemen, there is every likelihood of their being intimate with one another and visiting one another's houses. Besides, every one of the conspirators has hundreds of class-fellows and acquaintances who may visit the conspirator's residence or the place of the secret society without being let into the secret. Then, again, many people have joined the open and constitutional *swadeshi* agitation, and yet these very persons have been convicted for being members of a secret conspiracy, or taking part in dacoities or other lawless acts; and those who are on friendly terms with them and have joined them in their constitutional agitation, would perhaps have come to trouble. Not one of the persons who have been acquitted by a Magistrate or a Sessions Judge would have escaped out of this mode of dispensing justice; and persons against

whom even the police did not dare to bring any charge would not have been safe. Sir Lawrence may say that he has not applied this evidence against the accused without giving it a proper consideration; and if any other Judge follows a similar line of action and perpetrates an injustice, Sir Lawrence will correct the error. We admit that Sir Lawrence has not applied this strong weapon against all the accused; we admit that he has tried other cases very justly. But Sir Lawrence will not be here for ever, and no one can be sure that he will not commit this error in a future case.

Sir Lawrence has not tried the case in this way with the purpose of committing a wrong, or to trample justice under foot. He is liberal-minded and just. But his own words prove that he has in this case unconsciously placed himself under the influence of political justice. In passing the sentences he said: "They are not ordinary criminals, they are educated, righteous and spirited, and are respectably born." The meaning of this statement is that they are not men of low character, that they did not commit this act under the influence of any low or mean motive, and that it is their extreme patriotism and erroneous political views which made them stray into the wrong path, there can be no other meaning of it. If that be the case indeed, they ought to have been punished less severely than ordinary criminals who are of low character and are guided by mean motives. But the sentences which he awarded them the very next moment do not seem to be lighter than those passed upon ordinary criminals. Even then the fact that the severe sentences passed by Mr. Beachcroft have been reduced proves their extreme severity. In our opinion the Assessors' verdict was in accordance with English justice. Sir Lawrence Jenkins has not been able to maintain the traditions of English justice as two Bengalis have done. He made an attempt to do so, but as he was not firmly determined to strongly uphold those traditions, as he lost sight of the main principle that it is better that a thousand criminals should escape rather than that a single innocent person should be punished—he has failed to pass the test. The fault is not his, but of human nature. We have discussed this matter, because a fault in the trial will do harm to the country and the society, or else there was no necessity for our doing so. The faith the public had in English justice was the main pillar of the present system of government. Sir Lawrence rebuilt that almost broken pillar. Let the officials consider that an injury will be done to the present system of administration, if this new mode of dispensing justice is to be applied in political cases. But if the police receive encouragement from the High Court, there may be a repetition of the Midnapur affair. This, by spreading unrest, will do harm to the country; and the punishment of innocent men will heap sins on the society, and thus injure it. We hope that there will never again be any reason for such a case to come up, and that there will be no necessity or likelihood either of trying cases in this way.

In a subsequent article under the heading "Acquittal—Balkrishna Hari Kane," the same paper observes:—

We find that the sentences of everybody, except Upendra Nath and Hem Chandra, have been somewhat reduced, though, however, the hopes the public had entertained as to the result of the case have not been fully realised. The behaviour of the Chief Justice during the hearing of the case led many people to build castles in the air, but unfortunately, or fortunately, for them they have proved to be aerial castles indeed. Many people think that one or two innocent persons, who ought to have been acquitted, have been convicted, and that the sentences of some others could have been less severe. But such people should bear it in mind, that once a man is caught up in the coils of the English law, there is no escape for him. The law drives the Judge farther than he would go of his own accord. Be that as it may, we know that Kali with the grim sword in her hand and the "Goddess of Fortune" are but two aspects of the same mother. We should indeed have been glad if so many noble-minded men had been acquitted, and if forsaking the path of evil they had engaged themselves in doing some real good to their country and to the world. But who knows what mysterious purpose of God they have served by offering themselves up as sacrifice to the mother. Let us then add to this offering a few drops of our own tears, and submit to the inscrutable decree of the mother who is the giver of eternal bliss.

7. The *Mihir-o-Sudhakar* [Calcutta] of the 3rd December writes:—

MINIR-O-SUDHAKAR,
Dec. 3rd, 1909.

The acquittal of the Hindu
accused in the Titagarh riot case.

The manner in which the Hindus and Muslims who were accused of complicity in the Titagarh riots have been respectively tried, raises unnatural suspicions of various kinds in our minds. The Musalman accused were first tried by a Musalman Judicial officer, as a result of which seven or eight of them were convicted. An appeal against their convictions was rejected. On the other hand, the case of the Hindu accused came up before Mr. French. They also were convicted, but on appeal a re-trial was directed of their case. This new trial was held by Mr. D. L. Roy, Deputy Magistrate, and resulted in their conviction afresh. And yet again an appeal was preferred on their behalf to Mr. Gordon, Sessions Judge at Alipur, and it has resulted in the acquittal of all of the Hindu accused. There were no doubts raised in anybody's mind as to the trials of both the batches having been impartially conducted at the initial stage. But we fail to understand why the appeal on behalf of the Musalmans was rejected, in spite of grounds having existed in their case, the existence of which in the case of the Hindus was held to justify the admittance of their appeal and their subsequent acquittal. There can be no doubt that both Hindus and Musalmans were concerned in the Titagarh riot, and that the Hindus desecrated and smashed up a Musalman *masjid*. This has been referred to in M. Bazul-Karims judgment. This specially deputed Magistrate also made remarks in his judgment on the improper conduct of the Hindu police and the Sikh soldiery. Mr. D. L. Roy understanding all this, convicted the Hindu accused. It is amazing, therefore, how these men could be wholly acquitted by the Session's Judge of Alipore. The Titagarh riots in their later stages assumed such terrible proportions, and the Musalman inhabitants of the place found themselves in such a tight corner, that none dared go and report the matter to the police thana on the day of the occurrence. On that day, later on, also the conduct of the Hindu police was not what it should have been. They were busy arresting and inflicting indignities only on Musalmans. In terror, therefore, no Musalman could come forward to report matters to the police. It is true that the necessary forms in connexion with the lodging of the first information were not observed, but the Judge should have known that the Musalmans could send information only after a body of special police had been appointed. And it was as the result of that step that the Hindu accused were arrested and evidence against them began to be collected. The Titagarh riot was an affair between the Hindus and Musalmans as communities. The Musalman accused were committed on Hindu evidence and *vice versa*. This was only natural under the circumstances. The Sessions Judge has found fault with the Lower Court for convicting in the face of the fact that the first information was lodged four days after the occurrence of the riots, and for holding that the riot was an affair in which the two communities as such were concerned. We cannot support this wise argument of the Judge. The Judge holds that as the man murdered in the *masjid* was a foreigner, he could not have been murdered by the Hindus. He argues that the Hindus would more naturally murder the proprietor or a worshipper in the *masjid*, than a casual stranger. It is a worthless piece of logic—the Hindu rioters were then in an excited state, and they damaged and desecrated the *masjid* and murdered the first Musalman inside the *Masjid* whom they came across, regardless of who he was, *imam* or anybody else. Furthermore no Musalman can be murdered by another Musalman inside a *masjid*. This is apparant on the slightest consideration. The Judge has acquitted the Hindu prisoners on legal quibbles, and petty technical defects. Such a judgment would not be possible in one acquainted with the real facts. He would have thought of the consequences of such a judgment. Many have been struck dumb by the way in which the Hindu accused in this case have been tried. The Hindu police and the Musalman community are wholly responsible for the difference of results in the two cases. It remains to be seen whether Government will move in the matter.

8. The *Bangavasi* [Calcutta] of the 4th December draws attention to a ruling lately made by the Bombay High Court,

BANGAVASI,
Dec. 4th, 1909.

A Bombay judicial ruling.

that a Hindu widow who had gone astray was entitled to an allowance under her husband's will, because she had later in life

turned over a new leaf. The paper holds that Hindu law demands a widow who has once gone astray out of all interest in her husband's property for good, and this new ruling by encouraging sin will throw Hindu society into disorder. At any rate Hindus have reasons to be afraid of the ultimate consequences of this ruling.

CHINSURAH
VARTAVANA,
Dec. 5th, 1909.

9. The *Chinsurah Vartavana* [Chinsurah] of the 5th December thinks that a great injustice has been done to Subordinate Judges and Mufassal pleaders by not appointing any of them to a judgeship of the High Court, though under the Statute they are entitled to such appointments. Only one Subordinate Judge, namely, Babu Mahendra Nath Basu, has during the last 50 years been elevated to the High Court Bench, and that again only for a short time. Mr. Brajendra Kumar Seal was fully qualified for a judgeship of the High Court but his claims were overlooked. The paper invites the attention of the Hon'ble Sir Lawrence Jenkins to the matter and asks its contemporaries to agitate upon it in their columns.

HITAVADI,
Dec. 3rd, 1909.

10. The *Hitavadi* [Calcutta] of the 3rd December notices a rumour that Mr. Bell, the Chief Judge of the Calcutta Small Cause Court, will soon be promoted to the High Court Bench, and that Mr. Swinhoe, the present officiating Chief Presidency Magistrate of Calcutta, will be appointed in Mr. Bell's place. This, the paper says, will be a great injustice to the Indian judges of the Small Cause Court, many of whom are fully deserving of the post.

(d)—Education.

PRASUN,
Dec. 3rd, 1909.

11. The *Prasun* [Katwa] of the 3rd December publishes a communicated article in which the writer compares the old system of rewarding the teachers of Primary school upon the results of annual examinations held at different centres, with the system which has now been introduced. Under the latter system the good or bad luck of the teachers will depend upon the consideration of the following:—(1) Number of students, (2) average daily attendance, (3) system of instruction, (4) qualifications of the teacher, (5) local conditions, and (6) local income, and Sub-Inspector of Schools is the person who will be the arbiter of their destinies. Now, is it not within the range of probabilities that corruption will now begin to play an important part in this branch of the Education Department in the near future? Of the matters for consideration as enumerated above, Nos. 3 and 5 are likely to prove particularly disastrous to the unfortunate teachers. Again, the change in the system of Primary Examination has given rise to a sense of deep discontent in the country. Grave injustice has been done to the general body of school children by excluding them from the examinations as also by proposing to examine only those few boys who may be considered fit for scholarships. But there are other boys who, though not eligible for scholarships under the rules, are yet ambitious of appearing at the examination and winning for themselves high position in the list of successful students, and of gaining certificates of having duly passed their examination with credit, signed by the Divisional Inspector of Schools. The conditions have now suffered a complete change and the evil effects produced thereby are admitted and mourned by all.

(h)—General.

SHIKSHA,
Nov. 25th, 1909.

12. Now that the Reform Regulations have been published, the *Shiksha* [Arrah] of the 25th November wishes that the educated classes should take advantage of it lest they may be disappointed and the illiterate should be benefited by those Regulations. The Hindus, says the paper, should not be dissatisfied at the

increased powers conceded to the Muhammadans; on the other hand, they should be gratified to find that Government considers them powerful and strong in themselves. The parents give their fingers' support to children who are capable of walking, but carry the suckling in their arms.

13. The *Sketchs* [Arrah] of the 2nd December has the following on the Legislative Reform Scheme:—

The Reform Scheme.

SKETCHES,
Dec. 2nd, 1909.

The Mussalmans have gained an increased power in the New Regulations; they have therefore grown arrogant and are mocking the Hindus. No educated man should come in conflict with them or be irritated. It is at this stage that they (Hindus) are to be tested as to how far they can put up with the insults and remain steady in their loyalty to Government. The educated should thus show so much loyalty to Government as to elicit reward beyond their expectation.

Among the landholders even a shoe-selling *mianji* (a contemptuous term for a Mussalman) has a right to vote, but the big zamindars of Ghazipur (Arrah) have no such right. This fact has caused misapprehension among the educated thinkers; but they ought to be satisfied considering that "whoever renders service verily gets the fruit."

Our request to the educated men is that they should assign to education what money they are going to spend for securing the "Honourablesip." The lovers of education have been very much pained to hear that those who have hitherto been showing scanty regard for education, have now opened the mouth of their purse for obtaining the membership of the Council. Many people have been trying to satisfy their ambition for a seat in the Council by borrowing money on hand-notes; but they ought to consider that to become a destitute Nawab is not the work of a wise man.

Although the paper has no connexion with politics, it is its duty to warn the lovers of education not to entangle themselves in this knotty affair.

14. The *Dharma* [Calcutta] of the 29th November writes:—

The Reforms and the Moderates.

The Moderates have at last got their long-looked-for Reforms, but they have received the gift not with joy but with sorrow, for the Reform Scheme has rudely wounded their feelings.

DHARMA,
Nov. 29th, 1909.

They had placed implicit faith in the Whites and had set a high value on the benefits they (the Moderates) were to get from the Reforms. But like Krishna, who in spite of Radha's love for and devotion to him, used to pay clandestine visits to her rival Chandravali, the wily Whites have shut the Moderates out of the Councils and have taken in the very people who have all along been opposed to the Reform Scheme. The Radha of Bombay is, true to her old traditions, having a sort of lover's quarrel with her white sweetheart while the Radha of Bengal is thinking of cutting off all connexion with her lover though she lacks the courage to say as much in words and thus make him angry. We pity these Moderates. They should know that they may tease their white sweetheart or please him as much as they like, but he is not the man to give himself away into their hands. The Krishna of Belvedere was the loudest in his professions of love, but it is he who more than any other is now acting with cunning and thus wounding the hearts of the Moderates. Will then old Morley have to find out an unguent to soothe the pain which the Moderates feel?

The Reform Scheme.

15. The *Bharat Bandhu* [Calcutta] of the 1st December contains Mr. Arabindo Ghose's

BHARAT BANDHU,
Dec. 1st, 1909.

opinion on the Reform Scheme.

16. The *Ekata* [Calcutta] of the 29th November writes:—

Ibid.

The Reform Scheme has given rise to a good deal of agitation. The Hindus are dissatisfied with it, because their rights and privileges have been curtailed; the Mussalmans are discontented, because they have not got all the favours they had looked for; and the Christians are grumbling, because though they follow the religion of their rulers, they have been left in the shade altogether. But why so much discontent? The Hindu and the Mussalman are but two sons of the same mother, and the increased share obtained by the one in the administration of the country, ought not to make the other jealous of him. If the Hindu has his hands freed of the toils of State affairs, he will have all the

EKATA,
Nov. 29th, 1909.

greater opportunities to work for his mother-country by advancing her arts and industries. Indeed if Morley's Reform Scheme does not breed animosity between Hindus and Mussalmans, we must say that it has come as a boon.

NAYAK,
Dec. 1st, 1909.

17. The *Nayak* [Calcutta] of the 1st December says that at the dinner which the Maharaja of Mysore recently gave on the occasion of Lord Minto's visit to His Highness's dominions, His Highness, in an outburst of hospitable courtesy, said: "Thanks to their statesmanlike foresight in recommending and obtaining for educated Indians a large share of representation without at the same time relaxing their determination to suppress lawlessness." Educated Indians know to their cost what share of the privilege of electing representatives has fallen to their lot. This trash of a Reform has surely disappointed those who were sanguine about it. And as for the Reform itself, it has surely failed in its purpose by disappointing those who have secured it by their agitations. We don't think, continues the writer, that the new arrangements will curb the powers of the authorities even to the slightest extent, and it is merely to keep their powers intact that the authorities have cunningly given a wide berth to the educated community. If advancement be the lot of India, then, God willing, this empty Reform will not be able to check it. Human power, however stupendous, cannot succeed against divine will. We have made the precious acquisition of the *swadeshi* through that most harmful of things, the partition of Bengal. If the educated community is really sorry at being deprived of the chance of serving the country by becoming members of councils, then they ought to remember that there are hundreds of ways to serve the country and that most profitably. The most potent cause working against a regeneration of the Indians is want of education. Let the educated community take the charge of educating the masses and make them capable of pressing their claims themselves. And then it will be found that backed by the enlightened masses educated Indians will wield such great power as will make it impossible for the Government to reject their demands.

NAYAK,
Dec. 5th, 1909.

18. The *Nayak* [Calcutta] of the 5th December refers to the following statements made to a representative of the *Statesman* Reforms. Mr. R. G. Gupta and the by Mr. K. G. Gupta, who is now staying in Calcutta:—

"My advice and Request is that the Reforms should be given a fair trial. For the present it would be very disastrous, if the educated community kept aloof, however reasonable the complaints they have to make may be. * * * * * Everybody knows that the regulations have been framed tentatively and are liable to revision as time goes on, and experience of their working shows where the shoe pinches; no doubt many of the points concerning which complaints are loudest will be amended," and says that Mr. Gupta seems to have come to India as Morley's agent to see that the Reforms are successfully carried out. But the manner in which the regulations for their enforcement have been framed make it almost impossible to give them a fair trial. The approaching dissolution of the Parliament surely prompted Lord Morley to thoroughly revise the draft regulations that Lord Minto had sent to him. In fact, the regulations, as they now stand, fully reflect the spirit that pervaded the draft reform scheme once prepared by His Excellency. Lord Morley has won the love of the Government of India and the Anglo-Indian community by the two favourite things of Englishmen, namely, repression and coercion. His Lordship perhaps thought if by oppressing a small minority he could do a service to the whole country, he ought to do so. If so, the Indians ought to welcome the Reforms, however, disappointing they may be. Lord Morley's speeches in England might have been intended to hoodwink the Conservatives. For, considering the influence of the Civil Service, it may safely be said that none but His Lordship would have succeeded in promulgating the Reforms. The Government here had the charge of the preparation of the regulations. Consequently they have been altogether unsatisfactory. They may, however, be changed for the better, if the Liberals ever again return to power and Lord Morley again becomes Secretary of State for India. The welfare of the Indians does not, however, depend on any Reforms that the English may give them. Their welfare depends on their capacity to

become true men as true Hindus. Even an empire is not desirable in exchange of righteousness.

19. The *Dainik Bhaskar* [Calcutta] of the 1st December writes:—

The Reform Scheme. and we ask our countrymen to submit to it. We shall be sorry if the Mussalmans are not satisfied with it, in spite of all the concessions that they have obtained, and we shall be sorry if the Hindus are annoyed at the greater favour shown by the Government to the Mussalmans, and keep themselves aloof from the Reforms. Nothing in the world is perfect. So let us protest against the defects that there are in the Reform Scheme, and see if we can get them corrected in time. But it will indeed be an act of disloyalty if we are to feel sulky and have nothing to do with the Reform Scheme. Let us be satisfied with what little we have got, and let our able leaders be elected to the Legislative Councils and try to get more concessions from the Government.

THE HINDU
JUNE 1907
DARSHIN CHAKRABARTY,
Dec. 1st, 1906.

20. Referring to the Reform Scheme, the *Satyajit Sanatan Dharma* [Calcutta] of the 2nd December says:—

New Council Regulations. Mr. Arabindo and many other educated Indians have given their opinion on the New Council's Act. It would be sufficient to say that there is not even an iota of benefit that is likely to result from the Act; the loss to the rulers and the ruled may be as huge as a mountain. England has tried to please Aryavarta in the same way as they do children with dolls. When the promises made in 1858 have not been fulfilled, what can these glass beads avail.

SATYAJIT SANATAN
DHARMA
Dec. 2nd, 1906.

21. The *Hitavarta* [Calcutta] of the 2nd December has the following comment on the Reform Scheme:—

The Reform Scheme. The more we think about the Reform Scheme the more it appears like a huge sham. Our wonder is not so much at our getting nothing as at the keen intelligence of Englishmen who have made a fool (literally, mad) of the educated Indians for over a year and a-half. The skilful propounders of the scheme presented it at first in quite a different form from its present one and managed in the course of the year to make it as hollow as possible by taking away the substance out of it like the *kash* fruit eaten by an elephant. (It is said that the substance of a *kash* fruit eaten by an elephant disappears, while the shell is evacuated intact.) This is no doubt a very nice example of State craft, and deserves a place in history. After all the fuss, mutual laudation and self-congratulations the people are left in the same darkness as before. The only gain, if any, has been discussion between a brother and a brother. We wonder at the sagacity of the Englishmen.

HITAVARTA,
Dec. 2nd, 1906.

We have already said in our previous issue that no regard has been shown to the educated classes. The scheme has only opened the way to a few well-to-do men to obtain the title of the Honourable prefixed to their names. It has sent even a Raja a-begging for votes.

Those who have devoted their lives to politics and the service of their country, are not at all pleased with the scheme which abounds in many other unfair points.

The Hindus have been unjustly humiliated by the partiality shown to the Muhammadans. In the first place we are opposed to the grant of a special right of election to the Muhammadans; but since the grant is based on the ground of their smaller number, we would ask why a similar right was not given to the Hindus in provinces like the Punjab and East Bengal where they form the minority. Government has not rested by refusing this concession to the Hindus, but in these province too the Muhammadans have been given special rights. Is this not a wilful disregard for the Hindus?

What is the duty of the Hindus then? There is a wide field before them in which no one can interfere with them, and that field is of trade and industry. With the help of the boycott, if the Hindus can by developing these show to the English merchants that they cannot put up with such insults in silence, their political status can yet improve. It is the duty of every self-respecting Hindu to spread the boycott throughout the country. If such be the result of this gross insult we would say that the Reform has indirectly done some good to the Hindus.

SAKTYAVATI,
Dec. 2nd, 1909.

22. In discussing the Council Regulations, the *Samakshik* [Calcutta] of the 2nd December writes:—

The Council Regulations.

Sir John Howard lately said:—
In the past the rulers of this country had their advisers, and were accustomed to consult them for the public; but it has remained for the present Government to advance still further, and to give the representatives of the people even greater powers.

We shall not in the present article discuss the question of the share the people had in governing themselves in the past in India. Admitting the correctness of Sir John Howard's theory that they had no such share, will His Honour prove to us how the present Government has advanced "still further," and how it has given its subjects "even greater powers"? The mere repeal of the Regulations, has taught us that the new Councils, if they have any value, have it as consultative bodies. If the possession of power is the test of value, then the new Councils are not worth the value of machinery which has been consumed in the printing of the Regulations. Indeed Sir John himself has admitted that the value of the Councils consists in their consultative character in that part of his speech where he spoke of Government "ascertaining the views of non-official representatives of the public at two stages before the estimates take their final form." If this "ascertaining the views" be called "power," then of course, we have nothing to say.

Indeed, the regulations suggest the inference naturally that the Rulers do not inaugurate self-government, or even try to educate Indians therein. We never, of course, expected Government at once to make every power its own and withdraw. But if Government meant to teach us self-government it could have so divided the memberships of the councils as to leave the popular and the official representation almost equal in number—the latter predominating by two or three. Under this arrangement ordinarily Government would have possessed a majority; but the friction between the two parties would have increased and there would be the possibility of defeating Government on a measure most injurious and unpopular, say, like the partition of Bengal. All new legislation would, of course, have been conditional on acceptance by Government as now. So Government would have been no loser and we might have been gainers by the arrangement proposed here. It would have added to the sense of responsibility of the non-official members, and assisted them in obtaining a training in self-government. This was what Lord Morley intended, if we have read his despatch aright. But the Simla lords decided it otherwise, and there has been a renewal of the Advisory Councils which Lord Morley rejected in another shape.

It is only the middle class educated Hindu community who have not got special representation of their own on the new Councils. Perhaps they have offended in that they are the pioneers of political agitation and of the *swadeshi*-boycott movement. The District Boards and Municipalities cannot be held to be electorates for middle class Hindus only, for they are open indiscriminately to all classes of the community—there is no certainty that they will return middle-class Hindus only. We do not object to minorities being represented, but we wish to show how majorities are being done injustice to. The new regulations seem purposely meant to exclude independent men from the councils. This remark applies with particular force to the constitution of the Mussalman electorates.

HITAVADI,
Dec. 2nd, 1909.

23. In an article under the heading, "Partiality in the Reform Scheme," the *Hitavadi* [Calcutta] of the 3rd December writes:—

The Reform Scheme.

The rules that have been framed for the election of members of the reformed Legislative Councils, have caused disappointment among educated Indians. True it is, that Sir Edward Baker has succeeded in having some alteration made in the rules for the election so far as the District Boards and Municipalities of Western Bengal are concerned, but that change has not removed the grievances which the educated classes complain of. The policy of partiality, which the Government has followed in the framing of the new regulations, has shattered all the high hopes which it (the Government) had raised in people's minds at the outset. If it had, from the

beginning asked in a straightforward way the people would have been disappointed all the more disappointed which they have to feel now. The new rules are being agitated over by everybody, and we have already criticised them in a general way. We will to-day draw the attention of the authorities to a special matter. The rules for the election of representatives lead one to think that the authorities do not like us to do anything unitedly. Municipalities and District Boards are institutions founded by the English Government, and hence they have been granted the right of representation which has been denied to even a very old and "loyal" institution like our British Indian Association. Some of our associations, which were of a very long standing, have already been put out of existence on a charge of having spread sedition. And the few that still remain—which have never said a single word against loyalty—have been treated with indifference. The National Chamber of Commerce has not been granted the right of representation, though the Chamber of Commerce of the whites is to have two representatives in the Legislative Council. The Trades Association will return one member, and indigo planters and tea planters are also to be separately represented. Can anybody explain to us the reason for this differential treatment?

Some may say that as zemindars have been granted the right of representation individually, it has not been considered necessary to grant franchise to the British Indian Association. We know that, but we should think that a greater good would have been done to the country if the franchise were granted to the Association instead of to the zemindars individually. What, again, is the reason for denying the right of representation to the National Chamber of Commerce, while allowing similar institutions belonging to the whites to return two or three representatives? Does not the Government consider any association of the blacks to be properly constituted or of sufficient power? Would the Reform Scheme have lost its prestige, if the existence of our public bodies were acknowledged? Indeed, the associations of the blacks have been treated with as much indifference, as the associations of the whites have been treated with favour. If this leads anybody to say that the Government does not like the blacks to do anything unitedly, it will not be easy to refute the charge. The rigorous nature of the Regulations has in a way shut out the educated classes; the partiality shown towards a particular community has hurt the feelings of other communities; and the favour shown to the white has caused much pain in the minds of the people. If the authorities still think that all unrest will disappear from the minds of educated Indians, we cannot admire their intelligence. The very people whose agitation have brought about the Reform Scheme, have been kept out of it. And yet the authorities say that all causes for complaint have been removed. In short, the rules for election to Legislative Councils are partial in spirit and unfavourable to the interests of the people. Everybody knows this and so does the Government. One is, therefore, surprised to find that these rules have not been altered root and branch. Certain persons have, we hear, been informed by the authorities that the disqualifications laid against them will be removed as special cases. We must say that we do not approve of such a policy. If the authorities are convinced of the injustice that has been done to the educated community, let them show their noble-mindedness by undoing it openly, for the favour extended to one or two persons individually will never be able to satisfy the Bengalis.

In another leaderette, the same paper says that in spite of all the eulogium that has been passed on the Reform Scheme by many white officials from the Viceroy to the District Magistrate, it does not require any great effort to see that the Indian public, excepting of course the Musahmans, have not been fully satisfied with this lollypop. The Government has a habit of treating with contempt the criticisms of the Bengali press. But may we ask to be informed of the reason why nobody except the Musahmans are expressing their gratitude to the Government for the Reform Scheme?

In another paragraph the paper observes:—

The Viceroy has been kind enough to make some alteration in the rules for the election of representatives from Municipalities. Henceforth any one who has served for at least three years on a Municipality, will be eligible to be a member of the Legislative Council. But this act of grace has come rather

too late in the day, for the election campaign is already in full swing, and even a great man is already in the fray; and so there is no chance of my now entering into the fray. But we must thank the author for his small kindness all the same.

HITAVADI,
Dec. 3rd, 1900.

24. The *Hindustan* [Calcutta] of the 3rd December says that several of them are mostly by English planters and men of the *Ag-kh-wad* order, the District Boards of the Tirhut Division will most likely return an English planter to the Legislative Council. It goes without saying that this member will never represent the interests of the people. We hear that the Secretary of the Planters' Association is going to be elected as a representative of the Tirhut District Boards, and that if he does not like to be elected, Mr. Macdonald of the Daulatpur Concern will be returned in his place.

DAILY HITAVADI,
Dec. 4th, 1900.

25. While approving of the proposal to reduce the allowances of the Additional Members of the Imperial Legislative Council, which will become necessary owing to the increase in the expenditure due to the expansion of the Council, the *Daily Hindustan* [Calcutta] of the 4th December suggests that a similar reduction should be made in the allowances paid to the ordinary members.

DAILY HITAVADI,
Dec. 4th, 1900.

26. The *Daily Hindustan* [Calcutta] of the 5th December has the following in an article under the heading "The expanded Legislative Councils":—

There is a saying that the man who has eaten *Dahi ka laddoo* (Dahi sweetmeat) repents having done so; and that the man who has not eaten it, is also sorry for having deprived himself of the dainty. When a thing causes one regret both if it is eaten and if it is not, it is better to eat it and then repent. This indeed is the policy of the glutton, and it is this policy which has led our respected Sriyukta Krishna Govinda Gupta to advise educated Indians to put the expanded Legislative Councils to the test, and then express an opinion on their merits and demerits. So far as English education and his service are concerned, he occupies a prominent place among educated Bengalis; and so we cannot disobey his command. But let us ask him, how educated Hindus are to put the Reform Scheme to the test, so long as they are held at a discount? Men like Dr. Rasbehari Ghosh, Mr. A. Choudhuri and many musical pleaders and barristers have been deprived of the right of voting. In fact men who have received the light of Western civilisation are to have no special privileges because of their being English educated and Westernised. If any of such men happens to be a zamindar or a Municipal Commissioner, he will have the right to vote, but educational qualifications alone count for nothing.

What is called properly qualification, is not to be applicable to educated Hindus. It is only the amount of revenue paid on land that is to be taken as the standard of qualification for voting. The person who pays Income-tax on an annual income of one lakh of rupees, will not be entitled to vote. A man like Dr. Rasbehari Ghosh, whose erudition and abilities have elicited praise from the Viceroy again and again, has not got the right of voting. If, therefore, the skilful wording of the new rules is to exclude educated Bengalis from all benefit from the Reforms, it is nothing but childish to ask them to support the Reform Scheme.

The offer very kindly made by the Lieutenant-Governor to Sriyut Surendra Nath Banerjee is only a personal favour, and as such we must oppose it, for it does not mean any respect to educated Bengalis as a corporate body. None of the popular leaders in the two Bengals are entitled to seats in the Legislative Councils, simply by virtue of their education and abilities. And hence many people have refused to partake of this *Dahi ka laddoo*. Those, however, who still take part in the Reform Scheme have no respect for their own education and training and have no sense of honour. We must say that such men are like starving paupers who rush pell-mell towards a place where they think they can obtain food.

We are not sorry for the excessive privileges which have been granted to Musalmans, but we have felt great pain owing to English-educated Hindus being deprived of every right and privilege. Persons who have so long been explaining to the people of this country the truths relating to English

administrative policy, and whose agitation has brought about the Reform Scheme, have been given the cold shoulder, while all the favours have been extended to the Mussalmans and worthless zamindars, Barristers, pleaders, engineers, school-masters, journalists, and men of education and ability, as well as those who pay large sums of money as municipal taxes and income-tax, are to be debarred from the new councils while the admission is to be reserved for half-educated, luxury-loving Rajas and Maharajas. The Rajas and Maharajas are very busy securing votes for themselves and are cajoling voters and even prostrating themselves at their feet. How shall we then advise educated Bengalis to interest themselves in the Reforms? We ask Mr. Gupta's pardon, for we shall never be able to ask educated men to accept this trash, though, of course, we will not prevent anybody from doing so.

27. The *Samay* [Calcutta] of the 3rd December holds that the Reforms confer no gain whatever on the country, actual or possible. The new Council Regulations are full of onesided partiality and incongruities. Hindu minorities have not been granted the special concessions which Mussalman minorities have got. This is a terrible and radical defect in the scheme. Hindus of education and general competence are by far the most numerous class of the population, but for various reasons they are in the bad books of Government and hence in order to drive them to a corner and prevent their chances of predominating in the expanded Councils, artificial means have been adopted to increase the number of Mussalman voters by reducing the voters qualifications in their case. It is an arrangement the motive of which is apparent to all and which fills the Hindus with grief, shame and loathing. The best thing for these Hindus now to do is to return Mussalmans wholesale to the Councils as the *Aprita Basar Patrika* has suggested and leave them to be our future rulers as in the old days. One can only endorse Mr. Ramsay Macdonald's testimony as to the absurdity and anomalous character of the new Regulations and their insulting nature as regards educated India.

SAMAY,
Dec. 3rd, 1909.

28. A correspondent of the *Education Gazette* [Chinsura] of the 3rd December writes:—

EDUCATION GAZETTE,
Dec. 3rd, 1909.

The Reform Scheme. On the strength of a special argument as to why Mussalmans should be granted special privileges in the formation of the new Councils, they have been granted separate electorates. Let no Hindu take this much to heart. A certain class of Mussalmans have been granted the franchise, and thus it has been admitted that Indians of equal status with them deserve such a privilege. That is a great gain. If any privilege be granted to any Indian, be he a Hindu or a Mussalman, all Indians must profit by it, not only in the present, but in future as well. The Mussalmans are admitted to be a backward race, and yet they have been thought fit for the privilege. This implies that all Indians of the same grade are equally fit for the privilege. This in itself is no mean advantage. If there be any policy of "divide and rule" involved in the preferential treatment accorded to Mussalmans, that policy will be fulfilled if the Hindus and Mussalmans go on quarrelling among themselves. The Hindus should therefore willingly vote for Mussalmans. That would be an excellent way of winning over the Mussalmans to the side of the Hindus.

29. The *Karmayogin* [Howrah] of the 3rd December writes thus on the "Reformed Advisory Councils":—

KARMAYOGIN,
Dec. 3rd, 1909.

The Council Regulations. For about a year we were being told that the Reform Scheme was coming—what we anticipated on partially perusing the draft of the scheme is now confirmed into a belief based on facts. The mountain in labour has brought forth a mouse; Lord Morley after being in labour with this enchantress Reform Scheme for ten months and ten days has brought her forth to the public gaze now. We are no doubt sorry if these labour pains have inflicted suffering on Lord Morley; but all the same, this act of conception on his part was a voluntary one, painful or joyful, whatever it might have been. The beautiful enchantress whom Lord Morley has given birth to, has been born only for India's sake. It is doubtful if this enchantress will succeed in captivating us, sons of Aryas, by holding before our gaze her own captivating form. Aryavarta will not again be misled by

maps (illusion). They have come to know that nothing is revealing itself before them in her own guise, so they will not be misled any more by the charms of maps.

We do not know if the high-minded Morley knows magic or not; if he can by his knowledge of the art of magic delude this race, then indeed would it be hellish. The columns of the newspapers are full of Lord Morley's Reform Regulations; they contain nothing else. The mountains in this time brought forth an immense mouse and a good many simple-minded Sentinels are needed to eat that mouse up. Anyway, India, as well as the world at large, is blessed for what Lord Morley has granted, for they have learned now how a conquered race has to be humiliated. A people who at one time had attained to the topmost heights of civilisation, and had created for the world a perennial fountain of knowledge, who had once been a ruling race, among whom were born soldiers and heroes and men of great piety, who are not inferior in any way to Turks, Persians, Japanese or Chinamen, asked for self-government, for a share in the administration, for the right of regulating the public finances, they wanted that all their countrymen should get their fill of food twice every day and what have they been given by you? We are ashamed to say it to a great man like you high-seated Morley, but you have given them only an apple of discord in the shape of the Reformed Councils. And what work will be done on these Councils? A number of men who live on the leavings of your table and who are eager to sit on these bodies will create strife among themselves. This will be the effect of your Reformed Councils. You have put a distinct line of cleavage between Hindus and Mussalmans who had so long been working unitedly like brothers.

The names of the liberal statesmen Morley and of Minto will remain ever memorable. We know and our sons and grandsons will know that in 1909, the people of India got the right of debating on matters of state with the officials on the reformed councils. Formerly this right was limited to a few, from this year it was extended to a larger number. Anyhow it is proper to discuss the merits and demerits of this Reform once. Shall we continue being deluded by you for ever as you are deluding us now? Can it possibly be that we are getting richer with the shadow of rights which is all that you grant us?

Your Reforms create changes in the Indian political world. What are those changes? They relate to (1) the character of the electors of members to your Councils; (2) the constitution of these councils; (3) the independence or otherwise of the electors in the matter of choosing representatives and (4) the aims and the work of the Councils.

The English papers find no words adequate to praise Lord Morley for his liberal policy. We on our part see the new councils wanting in things that the old ones had—that there has been no gain, but rather loss.

The number of electors is now larger than before; but to what good? This change would be beneficial if the men returned by the electors had obtained real political rights; since that is not to be, what will more numbers avail? If numbers counted for anything Indians could be rulers of the whole world, 17 horsemen would not have succeeded in displacing the Bengalis. In the next place, until the terrible policy of division between Hindu and Musalman now adopted is discarded, let no Hindu seek election to the new Councils. Let them shun these bodies like poison and devote their energies to improving the internal condition of the country. Let them cease to play the farcical role of advising their rulers on matters of State. For the Indians have not got any the slightest measure of self-government and yet are humiliated by the seed of fraternal discord being now sown among them. It is a question if any just-minded self-respecting Hindu ought, after this, to enter these Councils.

The old Councils had English and Indian members—henceforth three classes are constituted: first the highplaced Englishman; the next place is allotted to Musalmans; and the lowest class is reserved for Hindus. This is how Indians, better Hindus and Musalmans, are gainers by the new Reforms.

Apologists for the Reform make a great deal of what they call the freedom of election now granted for the first time. But as

a matter of fact, strange to say, there will be 35 official members on the Viceregal Legislative Council. Twenty official members will be elected (sic). Of the 25 elected members, 11 will be returned by the new Councils. So on each Council the proportion of official members will be the larger (sic). So 46 members, (sic) officials and elected by "un-officials," will be returned in favour of Government; of the remaining 13, two are Europeans and so will side with Government. In all 48 official members will be elected. Then of the 21 others, five will be Mussalmans specially returned, and they will swell the official party; of the remaining six zamindars the same may be said. So there is no room, actual or possible, for independent members on the Viceregal Legislature. Of course with the Government assent Dr. Ghosh, Mehta and Gokhale might sit on that body, but formerly we were not dependent on official favour so much.

Turning now to the constitution of the Councils in the Bengala, 20 will be nominees of Government, two will be expert nominees, and 18 will be elected. So at the outset there will be an official majority of six. Those of the 18 remaining, four will be Europeans and four Muhammadans. So pro-official members will number 22. Then again members of District and Local Boards in Eastern Bengal are mostly Mussalmans—so there will be more Mussalman members of Council and an addition to the official party. The three members returned by municipalities will be independent men, but to no purpose.

In Western Bengal things are apparently better. Official nominees will number 22, selected members 26, so there is an elected majority of four. Of these 26, however four will be Europeans, four Mussalmans and one University member. So there will be 31 pro-officials against 17 on the opposite side. Of these 17 five will be zamindars, men like the Gorwami, or like Mukherjee Mahasay or the Tagores, who, with one or two exceptions, cannot act independently. The District Boards and Municipalities will have only two members who will be able to speak freely according to a sense of the justice of things. But even that is doubtful, for Municipalities have come to be parts of the *eyes* of a Magistrate and four of them will be representatives of the Bengalis, so these Bengalis must be held to be great gainers—a gain which is among the consequences of the Partition, the Deportations and co-operation with Government.

The Municipalities and District Boards have been granted the free right of election. But the restriction of their choice to their own members prevents the entry of men like Hirendra Nath Dutt or Mati Lal Ghosh direct into those bodies, unless by official grace.

Then again, Mr. S. N. Banerjee, honoured by the whole country as he is, will not be eligible and can be only nominated by Government. No one can elect Aravinda Ghosh, or Tilak, or Aswini Dutt or Subodh Mullick.

As regards the work and purpose of the councils, that had best not be referred to. There is no work or purpose for these assemblies; delivering speeches up to a limit of 15 minutes is all their work. These 15 minutes might as well not have been granted, it would have been all right if like Quakers the members had gone and come back after sitting on the Councils silent for 15 minutes. Your questions are liable to be disallowed by the Viceroy. Government will not be bound to answer any and every question you may put regarding any act of official oppression. Bravo! Bravo! All praise to the Reforms, to Lords Morley and Minto! All joy to India, to Bengal and to Hindus! Take care, so that sitting on the new councils does not end in endowing you with two new hands. Feast the Lat shahebs and their adherents once in joy at what you have got, illuminate your houses and fire your guns, such as you have. All joy to the Rajas and Maharajas! There is a story of a man named *Tinkari* (three cowries) who was rewarded by a man whose life he had once saved with the new name *Panchkari* (five cowries), that is by the addition of two cowries to his name—a reward, the value of which it was claimed was all the greater in that it was a hereditary distinction to be borne by the man's descendants. This story will illustrate what we have gained by the Reforms: we were *Tinkaris* (three cowries) before and are *Panchkaris* (five cowries) now, and your descendants will know that Lord Morley gave you the Reforms. What affection, what grace!

BASUMATI,
Dec. 4th, 1909.

30. The *Basumati* [Calcutta] of the 4th December writes that the Reforms may be said to have inaugurated a new era, in that they admit the paramount influence which public opinion has in influencing the administration. At the same time what has been gained in this direction has been considerably out-balanced by what has been lost. For example take the rule confining the choice of members by the District Boards and Municipalities to the existing members of those bodies. It is true that the rigidity of this rule has since been relaxed a little, but one can easily imagine how very mistaken a rule is which has to be amended as soon as it is made. And even as it is, the mistake has not been fully rectified. Work on a Municipal or District Board in no way is conducive to efficiency as a legislator. So this restriction is not only needless but is a serious obstacle to the choice of competent leaders of public opinion. Then again the acceptance of the principle of class representation will doubtless lead to various difficulties. If land-holders are represented, the agricultural and the moneyed but landless middle class get no representation at all. This is partiality, whether intentional or otherwise on the part of the authorities. Then again we are still in the dark about what the separate interests are which are held to justify the grant of special representation to Musalmans. As the ancestors of the majority of Musalmans were Hindus, the principle seems now to be accepted that a change of religion creates a distinctness of political interests. Even admitting the necessity of separate representation being granted to Musalmans, where they are in the minority, why should they get this concessions even where they are in the majority? Personally it is to us immaterial whether Hindu or Musalman members predominate in a particular Legislative Council. But as a question of principle it is arguable that Hindu interests require separate representation in Provinces where the Hindus are in the minority, equally as Musalman interests in like circumstances. Coming from a man of the antecedents of Viscount Morley and a sharp-sighted and cool-headed statesman like Lord Minto such a policy is really amazing.

BIRBHUM VARTA,
Dec. 4th, 1909.

31. The *Birbhum Varta* [Birbhum] of the 4th December says that the Reforms are not really so satisfactory as they appear to be on the surface. The non-official majority is a mere fiction. It is doubted that many independent members will be returned to the Reformed Councils. Even elected members will, in a way, be dependant on the Government for their seats. Presidents of the councils have been given the power of refusing to reply to any question and of disallowing any question.

BHARAT MITRA,
Dec. 4th, 1909.

32. Seeing that the Musalmans have been the object of special favour of the Government, the *Bharat Mitra* [Calcutta] of the 4th December likes to see the fun of the Musalmans alone being elected to the Council from all the constituencies, but feels disappointed to see the Hindu names in the list of candidates for election. Even now if the Hindu delegates returned Musalmans only to the Council, it would give a new phase to the Reform Scheme.

BIR BHARAT,
Dec. 5th, 1909.

33. Criticising Sir John Hewett's Benares speech, the *Bir Bharat* [Calcutta] of the 2nd December says:—

We have obtained the Reforms from our rulers; we have, therefore, a right to scrutinize into its good and evil aspects. It does not become the officials to praise the gifts bestowed by the King, for this would be nothing but self-praise. We would not have been agitated or horrified to hear the praise of the Reforms and the disparagement of the Indians from the mouth of men like Sirs Andrew and Fuller; but what really pains and astonishes us is that we should hear such veiled statements from the mouth of a good and clever administrator like Sir John Hewett.

DAINIK CHANDRIKA,
Dec. 6th, 1909.

The futility of oppositions
against the Reform Regulations.

34. The *Dainik Chandrika* [Calcutta] of the 6th December has the following:—

Wait patiently and see what effects are produced by the changes introduced. What will be the gain of useless fretting and fuming? You have got what you did not possess before. Can it be said that no good will result from the Reformed Councils? Granting that you

have not got the fullest measure you expected, but only a part, a very small part; indeed still you have got something. The Mussalmans will no doubt, have as many as nine members in the Imperial Council. But that is no reason why the Hindus should lose heart. In the British Parliament as well as in the House of Lords, minorities are not cast into the shade because they are minorities. Therefore, don't persist in protesting, see what happens. It is a mistake to suppose that in British India Hindu and Mussalman interest cannot be identical.

The quarrel seems to be more sentimental than real. Let each community make the best use of the privileges granted to it. An attitude of indifference and disregard towards the Reform Scheme is not at all proper. Let those who cannot reconcile themselves to the Reforms and are bound to be hostile or callous to them, retire from the field of election. The native newspapers seem to be actuated by *aid*, but they ought to know that opposition and protest will no longer bear any fruit. We should not forget what obstacles had to be surmounted by Lords Morley and Minto in the matter of these reforms. The chief point to be considered in this connexion is whether any party has suffered any real loss or not. There is no reason to suppose that any party has been a great gainer at the expense of another. Lord Minto has distinctly said that defects and shortcomings are likely to come to light when work will commence under the new scheme, and that whenever these do appear, they will be at once corrected. His Excellency's intentions are truly noble and high, and if they are misunderstood or misinterpreted by designing men they are to be pitied as incorrigible wretches.

35. Referring to Sir Edward Baker's letter to Mr. Surendra Nath Banerjee on the matter of the latter's eligibility for election as a councillor, the *Nayak* [Calcutta] of the 8th December praises His Honour's political sagacity and eagerly awaits Mr. Banerjee's reply.

NAYAK,
Dec. 7th, 1909.

36. The *Daily Hitavadi* [Calcutta] of the 1st December thanks Sir E. Baker for withdrawing the ban against Mr. S. N. Banerjee's eligibility for election as a councillor, and asks if His Honour's letter will have the desired effect of drawing Mr. Banerjee to the fold.

DAILY HITAVADI,
Dec. 1st, 1909.

37. The *Basumati* [Calcutta] of the 4th December thanks Sir Edward Baker for the courtesy and kindly feeling His Honour has shown in offering to exempt Mr. S. N. Banerjee from his disabilities as regards admission into the new Councils, but is sceptical as to Mr. Banerji's accepting what is only a gift.

BASUMATI,
Dec. 4th 1909.

38. According to the *Bharat Mitra* [Calcutta] of the 4th December, Babu Surendra Nath Banerjee will lose his life-long earned reputation if he stands as a candidate for election to the Bengal Council, although the paper appreciates the kindness of the Lieutenant-Governor in relaxing the Regulation which operates against Babu Surendra Nath's election.

BHARAT MITRA,
Dec. 4th, 1909.

39. Referring to the Prime Minister's statement in the House of Commons regarding the fate of the Indian deportees, the *Nayat* [Calcutta] of the 1st December

NAYAK
Dec. 1st, 1909.

strongly protests against the practice of depriving people of their liberty on mere suspicions. Had the deportees been in any way connected with the anarchical outrages that have of late been committed in India, their guilt, direct or indirect, would surely have been proved during the period of one year that has elapsed since their deportation; as a matter of fact, the deportation of these innocent men is intended only to prevent a national awakening of the Indians. Officials also, both here and in England, are now speaking of the deportees and of "the mischievous agitation" in the same breath! It is for the last 30 years that the Indians have been agitating for political privileges, financial justice, etc. Can this agitation be rightly called mischievous? You will throttle the Indians, and are they to be called mischievous if they groan? The agitation has been going on for the last 30 years, but it is only during the last two or three years that undesirable phenomena have occurred in the atmosphere of Indian politics. It is useless to try to hoodwink the Indians by

HITAVADI,
Dec. 3rd, 1909.

BASUMATI,
Jan. 4th, 1909.

BEKAT,
Nov. 29th, 1909.

NAYAK,
Dec. 5th, 1909.

MINIR-O-SUDHAKAR,
Dec. 3rd, 1909.

NAYAK,
Dec. 3rd, 1909.

KHULNABASI,
Nov. 29th, 1909.

advancing pretexts for keeping the poor deportees in confinement. Let there be an end of the matter. Let the poor men return to their homes and pass the remaining portions of their lives by looking after their spiritual welfare.

40. The *Hitavadi* [Calcutta] of the 3rd December is glad to hear that Babu Aswini Kumar Datta, that jewel in the crown of East Bengal, is in good health. There is no knowing when his miseries will come to an end, but the paper suggests that the Government should from time to time inform the public as to the condition of his health as well as that of his fellow deportees.

41. The *Basumati* [Calcutta] of the 4th January is pointing out how only one European journal in Madras has been favoured with the right of being represented in the private camp which has been organised to give Lord Minto a view of khedda operations in Mysore, remarks that Indian vernacular papers were similarly boycotted by Lord Minto on the occasion of his daughter's marriage although His Excellency has time and again declared himself against boycott. Similarly the Secretariat furnish the vernacular papers with official reports only when they are quite rubbishy and useless or when they are moth-eaten and fit for being thrown into the waste paper basket.

42. The *Ekata* [Calcutta] of the 29th November complains of the hardships which the compositors employed in the Government of India Press suffers from, and suggests that (1) cases given to compositors should contain all the letters and be free from pyes, (2) the fonts for capital, small-capital, Italic, heading and antique types should be kept full, (3) each section should have a supplier, and (4) the number of leads and brass rules supplied to compositors should be increased. These suggestions, if acted upon, would, the paper thinks, obviate the delay which compositors are compelled to make in their work and also save the Government much useless expense.

43. The *Nayat* [Calcutta] of the 5th December says that the Secretary of State for India has sanctioned a scheme for dividing the clerical staff of the Government of India into two cadres, the higher of which will be open to Indians who are graduates, and to Europeans who have passed the School Final, and takes exception to this distinction made between Indians and Europeans.

44. The *Minir-o-Sudhakar* [Calcutta] of the 3rd December warmly thanks Rt. Hon. Mr. Amir Ali, Viscount Morley for Mr. Amir Ali's recent appointment to the Privy Council, and hopes that the presence of Musalmans on the Judicial Committee of that body will facilitate a reform of the law of *Waqf Ali Anlad* on the lines approved by almost the entire body of Indian Musalmans.

45. It is rumoured, says the *Nayat* [Calcutta] of the 3rd December, that when someone asked Sir Lawrence Jenkins to intercede on behalf of the cooly prisoners in connexion with the Narayangarh Bomb outrage. His Lordship refused to do so, but said that the notice of the Government would surely be attracted to the judgment in the Alipore Bomb case, and that there was consequently, every possibility of the case of the poor coolies being reconsidered. The attention of Sir Edward Baker is drawn to the matter.

The fate of the cooly prisoners in connexion with the Narayangarh Bomb outrage.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

46. The *Khulnabasi* [Khulna] of the 20th November says that the extent of the havoc caused at Sarankhola, and the surrounding places in the Khulna district by the late cyclone may be easily estimated from the fact that, on a report of the officer in charge of Sarankhola, the District Magistrate has requisitioned twelve dows for the Khulna Municipality from removing corpses and carcases from the rivers in the locality.

VI.—Miscellaneous.—
47. Seeing that the rumour about the suppression of the *Review of Reviews* has turned out to be unfounded, and that Mr. Stead's *Review of Reviews* the vendors of that paper have been influenced by the police not to sell any more copies, the *Hibberts* [Calcutta] of the 2nd December observes:—

Is the Government afraid of punishing the white journalist? What are we to understand?

48. The *Tirhut Samachar* [Mutaffarpur] of the 2nd December is anxious to know the decision of the Government in respect of the *Review of Reviews* which in its issue of October last quoted passages from Bipin Chandra Pal's *Swaraaj*, copies of which are not allowed to be imported into India.

49. The *Bin Bharat* [Calcutta] of the 5th December is surprised to read the contribution of Sir Andrew Fraser, the late Lieutenant-Governor of Bengal to the *Contemporary Review* of England in October last, and asks in reference to the following passages:—

"Young and immature students have been incited to rioting and violence; and ignorant and excitable mobs have given trouble under the influence of the race-hatred which has been fomented by unscrupulous agitators."

Can Sir Fraser and the supporters of his statement say when and how many of the students resorted to rioting and creating unrest? Who excited them? And which of the agitators excited the mobs to rioting and discontent?

Again Sir Andrew Fraser writes:—

"The effects of the mischievous propaganda have not been confined to ordinary citizens. They have entered a quarter where anything like sedition would be even more serious. . . . Attempts, Lord Kitchener says, have been made to corrupt its (army's) loyalty, and seduce it from its allegiance."

This sort of writing shows that Sir Andrew Fraser is dreaming. The wisdom with which he administered Bengal has probably not yet forsaken him. In conclusion, he has said that the Indian army too has caught the infection of sedition. It is probably owing to this that he has been misled to write for ameliorating the future condition of India. Whatever be the opinion of Sir Andrew or Lord Kitchener, the papers which wrote that Lala Lajpat Rai had excited the army, have had to pay compensation to him.

Sir Andrew has lost his temper at seeing Bhupendra Babu as President of the meeting held on the 16th October last. Can he say that boycott of foreign articles is a crime? Can he say that it is against the law,—it amounts to rioting or it is sedition? If it is a crime, why did he not check it in the beginning? He was at that time on the throne of Bengal.

"Max" has remarked that there were not a few fools in Calcutta at the time of the administration of Sir Andrew, but the foolishness has gone away with the departure of Sir Andrew. If he finds it difficult to digest the pension owing to idleness, he had better take the medicine of entering the Police Service, dearer to him than his own life.

50. Commenting on the speeches delivered at the last St. Andrew's Dinner in Calcutta, the *Nayat* [Calcutta] of the 3rd December says:—Mr. Halliday's speech

contained nothing that was new. He trotted out the old charge against Indians of their want of sympathy with and distrust of, the police, and lack of co-operation with its work. Had Mr. Halliday read our defence against this charge published in this paper more than once, he would never have reiterated it. Mr. Halliday again said that the police had faithfully served those whose salt they ate, that is to say they had done what the authorities desired them to do. But the honourable speaker ought to have judged impartially whose salt it was that he and other members of the Police service really ate.

Mr. Graham, the Chairman of the Dinner, spoke many things, which we have long been accustomed to hear from journals like the *Englishman* and which are not, therefore, worthy of any special remark. It is only

HIBBERTS
Dec. 2nd, 1909.

TIRHUT SAMACHAR
Dec. 2nd, 1909.

BIN BHARAT
Dec. 5th, 1909.

NAYAT
Dec. 3rd, 1909.

because the Chairman at a St. Andrew's Dinner is supposed to be expressing the opinions of the Scotch nation that we shall say a word or two about certain points dealt with in Mr. Graham's speech. As regards the encomium that Mr. Graham has bestowed on Lord Minto, no one can object to it? But we are unable to join with him in giving unmeasured praise to that man's nest, the administrative reforms. Mr. Graham could not, however, suppress his jealousy at the promulgation of the Reforms, for he regretted that they had been wrung from the Government by the threats of revolutionists. This regret on his part only bespeaks his ignorance of the present political situation in India, for he ought to have known that the Indian Extremists never wanted nor ever cared for any reforms. Next, Mr. Graham reiterated a well-known sentiment of the *Englishman*, and said:—

"At the same time these fanatics and mad men must be hunted down, and there must be no sparing of every available means to extirpate this dastardly form of crime. It is in this respect, too, that the vast majority of Indians absolutely fail in their duty to the State, in that they will make no effort to support the hands of justice in its endeavours to catch and punish not only the perpetrators of those crimes, but those also who skulk behind them, and too cowardly to openly proclaim themselves, use the irresponsible and easily influenced schoolboys of the country as cat's paws in their criminal propaganda with its goal of personal aggrandisement."

Mr. Graham is sorry that the Evidence Act is not amended, and Magistrates equipped with the power of doing whatever they like with accused persons. But we doubt whether legislators will ever be so mad as these Anglo-Indians and go to the length that Mr. Graham desires.

NAYAK,
Dec. 4th, 1909.

51. The *Nayat* [Calcutta] of the 4th December speaks of the justice of the cause of the Commons in their quarrel with the Lords who are said to have no right to control the finances of the kingdom when the country belongs morally to the masses and its government is carried on by taxes paid by them, but asks why the principle which the Commons are so solicitous to defend in England finds no application in India. If it be said that India was won by the English by force of arms, it may as well be said that the Lords have been proprietors of the English soil since the time of Alfred the Great. If, again, it is said that the people of the country are not yet competent to take over the charge of its administration in their own hands, that the so-called public opinion in India is really the opinion of an educated minority, it may be said against this contention that it is most unfair on the part of Englishmen to withhold from the masses in India the privilege of voting and then to accuse them of apathy in political matters. Individuals may abuse power, but nations never do so. Give the Indians the privilege of managing the affairs of their country, and see if they will not make good use of their power. The Indians are as much human beings as Englishmen, so why should the former be deprived of the privileges which the latter enjoy?

SIR BHARAT,
Dec. 6th, 1909.

52. Referring to the speech of the Unionist leader, Mr. Compton, the *Bir Bharat* [Calcutta] of the 5th December remarks:—It would have been well if Mr. Compton had whispered into the ears of our Anglo-Indian rulers that "the British rule in India is based on justice and not on force."

SHINHA,
Nov. 26th, 1909.

53. Some of the educated persons are of the idea that the Lieutenant-Governor and the Viceroy should announce that if the money subscribed for their reception in the various places be devoted to educational purposes, it would give them heartfelt pleasure, so says the *Shiksha* [Arrah] of the 26th November. Subscriptions have been raised in several districts of Bihar for the reception. If Government would order the Municipalities and the District Boards to allot the balance left after expenditure on reception to the Arrah Nagari Pracharini Sabha, it would improve the condition of that Sabha without any cost on the part of Government.

The paper wishes that its prayer should be brought to the notice of the Government by the Government Translator.

54. The *Dawn* [Calcutta] of the 3rd December contains a contribution from one Sa'adatulla of Purneah in which the writer expresses his obligations to Government for the convention of the Malaria Conference, and suggests the opening of a Malaria Fund by the public in order to help Government in the prevention of the disease. The writer expresses his willingness to subscribe Rs. 50 towards this fund.

DARSHAN, Dec. 3rd, 1909.

55. The *Hindi Bazar* [Calcutta] of the 6th December has the following in connection with the question of making the Hindi language the *lingua franca* of India discussed at the meeting of the Maharashtra Literary Society held at Baroda during the last *Durga Puja* holidays:—

HINDI BAZAR, Dec. 6th, 1909.

It appears from history that the Maharashtra Chiefs gave their support in various ways to the residents of Mathura, Kashi and other sacred places, and the inhabitants of Aryavarta (north of the Vindhyas) caring little for the Royal favour of Musalman Emperors, went to the south and resounded the four quarters with the praise of Maharashtra Chiefs. Hence we say that the mutual love of these Hindu races has been an old one. Still the regard shown for Hindi by the Maharashtra learned men at the Baroda Conference is simply unique, and history has no instance of it. His Highness the Maharaja Gaekwar pre-eminently deserves the thanks of the public, being the root-cause of an expression of this love. Next to the Maharaja thanks are due to the learned members of the Maharashtra Literary Society. We stand indebted to both, for it is due to their wisdom and unselfish love that Hindi is going to have a patron.

URIYA PAPERS.

56. The *Uriya and Navasamud* [Balasore] of the 24th November states that Raja B. N. De Bahadur of Balasore has retired from the election contest in favour of the Maharajahiraj Bahadur of Burdwan, in so far as the Zamindar seat in the Indian Legislative Council is concerned. He is however busy canvassing for the votes of the land-holders in Orissa and Chota Nagpur, having the Raja of Kanika as his rival in the field of election.

URIYA AND NAVASAMUD, Nov. 24th, 1909.

57. The *Samsad Vakti* [Balasore] of the 25th November is of opinion that the 15th of November 1909 will be reckoned as a memorable day in the history of India on account of the inauguration of the Reform Scheme, which is at present engaging the attention of the educated community in India. The Reform Scheme is, no doubt, a great step, taken in advance, to initiate the Indian people into the mysteries of local self-government. The system, as at present devised, may not look perfect in the eyes of many, but the scheme taken as a whole is beneficial to the interests of the Indians.

SAMSAD VAKTI, Nov. 25th, 1909.

58. Babu Radha Charan Das, the Vice-Chairman of the Balasore District Board, publishes a letter in the columns of the *Samsad Vakti* [Balasore] of the 25th November, in which he calls upon the voters in the District Boards in Orissa to elect a Uriya candidate for the Bengal Legislative Council.

SAMSAD VAKTI, Nov. 25th, 1909.

59. The *Nilachal Samachar* [Puri] of the 25th November would like to see a Uriya member of the District Boards in Orissa elected as a candidate for the seat in the Bengal Legislative Council, reserved for the District Boards of Orissa.

NILACHAL SAMACHAR, Nov. 25th, 1909.

60. The *Utkal* [Calcutta] of the 27th November regrets to find that though the Uriyas are very loyal, they have got very little under the Reform Scheme. While the people of Bihar have got six seats, the people of Orissa have got only one and-a-half. The Uriyas are to blame for this state of things, because they did not take any measure in time to bring their

UTKAL, Nov. 27th, 1909.

grievances to the notice of the authorities. The Mahommedans of Orissa are equally unfortunate, for they have got only two votes against 35 votes possessed by the neighbouring districts of the Bardwan and Presidency Divisions. The Uriyas are unfortunate in another way. Though they are required to elect two members, one in behalf of the zamindars and another in that of the District Board, the Bengali zamindars in Orissa are richer and the Bengali members of the District Board who are more influential, will no doubt carry the day by electing Bengalis to represent the Uriyas. Really several Uriya candidates have been very much disheartened by the unexpected competition of the Bengalis. Orissa must suffer, as she has been unhappily linked to the administrative wheels of Bengal. If the Uriyas do not get the seats in the Bengal Legislative Council meant for them, the Reform Scheme does not touch them in any way.

UTKALINDRA,
Nov. 27th 1909.

61. Referring to the Reform Scheme, the *Utkalindra* [Cuttack] of the 27th November delivers itself in the following words:—

"Let us show that we have true mettle in us, that we have grasped the true principles of self-government, and that we are up to the mark in every respect. . . . A true representative is he who can really gauge the opinion of the community he is called to represent, and is ready and willing to forego his individuality and his personal opinion, which he is to shape in the light of the opinion of the majority of the classes he represents. . . . Let the voters show that they understand their duty, that they fully appreciate principles of the self-government, that they are not to be guided by threats or persuasions, that they are above flattery, and that they are true to the dictates of the conscience. If they fail in their duty at this critical moment and do not rightly exercise their choice there is no doubt that instead of a reformed Council, we will have a deformed Council—one for which we will have to thank ourselves."

UTKALINDRA,
Nov. 27th 1909.

62. The *Utkalindra* [Cuttack] of the 27th November is of opinion that

Partially towards the Mahommedans under the new scheme proposed.

the Mahommedan community has obtained better representation than any other community in India. Considering the present condition of that community, the Regulations meant for their use no doubt fit them best. The principle that the Mahommedans should have better representation simply because they are Mahommedans is after all wrong and unjust, for it shows partiality towards one religious community at the expense of other religious communities.

UTKALINDRA,
Nov. 27th 1909.

63. The *Utkalindra* [Cuttack] of the 27th November points out that there

Defects in the Reform Scheme pointed out.

are certain serious defects in the Regulations under the new scheme, which should be rectified at the earliest opportunity available. There is a large number of educated gentlemen of independent and leading positions, whom the scheme has entirely left out of account. They should be brought under the influence of the Regulations. The amending rule that one who has served for three years either as a member of a Municipality, or as a member of a District Board, will be eligible as a candidate either for Municipalities or District Boards, will no doubt do a great deal of good. But the Regulations, taken as a whole, create the impression in the reader's mind that many gentlemen have been excluded, who might have been profitably brought under their influence.

NIJASAR SANGHAR,
Nov. 28th 1909.

64. The *Nijasar Sanghar* [Puri] of the 28th November is strongly of opinion that the children of fishermen residing on the sea-board of the Coromandel Coast should be

The education of the fishermen in the Coromandel Coast.

put into Primary schools and brought up in such a way at the cost of the State as to be of useful service in the Fishery Departments of the Provincial Governments in India. Government is under a bounden duty towards them, as their forefathers helped the English in every way when they were at war with the French between the years 1746 and 1760. The fishermen have already submitted a representation to the Madras Government, and it is advisable and politic that the Government should do something to satisfy their lawful and reasonable aspirations.

65. All the native papers of Orissa are horrified to note that an attempt was made to murder His Excellency the Governor, with Lord and Lady Viscount at his residence by some unknown persons, whom the Police has not as yet been able to bring to justice. They express sympathy with Lord and Lady Viscount, and thank God for their providential escape. They are of opinion that the perpetrators of these dastardly deeds should be traced out and punished adequately.

66. A correspondent of the *Uthaldipika* [Calcutta] of the 27th November states that the Collector of Puri inspected the Delang State in that district, which is under the Court of Wards, and found that the State was being well managed by the Manager, Babu Upendra Nath Pattanayak, and that the Delang Middle English School, which is being maintained by the State under the aided system, was progressing well. The Collector distributed prizes to the deserving students of the institution, and offered instructions in Bengali, which were appreciated not only by the students present, but also by their guardians and other gentlemen.

67. Referring to the judgment delivered by the Criminal Bench of the Calcutta High Court on the bomb appeal case, pending so long before them, the *Uthaldipika* [Calcutta] of the 27th November observes that the judgment has given general satisfaction to the public.

68. The *Uthaldipika* [Cuttack] of the 27th November, regrets to note that the Assistant Settlement Officers, who have pitched their camps in different parts of the district, do not notify dates on which they intend to take up any settlement suit for adjudication and order. The result is that the landlords and tenants, who have any suits in their files, are waiting every day in the camp from morning till 9 P.M., without any work. This is simply unbearable in the present season, when the winter crop is being harvested and rents are being realized from the tenants.

69. The *Sambalpur Hitaishini* [Bamra] of the 20th November states that the Rani of Bamra has taken lease of waste lands in a jungle near Barkut in that State, whose area is estimated to be about 300 square miles, and is excavating a canal at an estimated cost of Rs. 50,000 with a view to render them culturable. The canal is being constructed with great engineering skill, and is expected to prove remunerative in the end. A large number of tenants in the Bamra State, who are now practically landless, will be much benefited by the undertaking, provided it proves successful.

70. The *Uthaldipika* [Cuttack] of the 27th November regrets to state that many acres of land in the Balarampur State in the Cuttack district, are lying waste and neglected, owing to the depredations of wild elephants and tigers, which have spread terror all round the state.

71. The *Garajat Basini* [Talcher] of the 27th November, gives an account of the friendly visit which the Raja Bahadur of Athgarh paid to the Dhenkanal State, and that of the return visit which the Raja of the latter State paid to Athgarh. These royal visits were celebrated in due form and were accompanied with many loyal demonstrations by the subjects of both the states. It is said that these friendly visits will reform the insularity of many odd social customs that prevail in full force in the Orissa Garjats even up to the present date.

72. The *Uthaldipika* [Cuttack] of the 27th November gives an account of the *gostastami* festival, which was observed by the Marwari residents of the Cuttack town in due form and solemnity. The executive committee looking after the cowsheds has kept up a large number of cows and bullocks, which are either sick or unable to do work. The festival was attended by a large number of men mostly belonging to the trading community. In order to give work to the animals the committee has attached a model farm to the cowsheds, which is being

UTHALDIPIKA,
Nov. 27th, 1908.

UTHALDIPIKA,
Nov. 27th, 1908.

UTHALDIPIKA,
Nov. 27th, 1908.

SAMBALPUR HITASHINI,
Nov. 20th, 1908.

UTHALDIPIKA,
Nov. 27th, 1908.

GARAJAT BASINI,
Nov. 27th, 1908.

UTHALDIPIKA,
Nov. 27th, 1908.

REPORT (PART II)

ON

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FOR THE

Week ending Saturday, 11th December 1909.

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1900

1900

REPORT

1900

ANNUAL REPORT OF THE

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Week ending Saturday, 11th December 1900

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98	Finance
99	Land and Agriculture
100	Labour and Industries

LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL SPECIAL BRANCH.

[As it stood on 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 45, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Mamatha Nath Dey, age 42, Follower of Bankipore.	500
3	"Behar"	Bankipore	Bi-weekly	Sham Sankar Sahai, Follower, and P. P. Sharma of Munshygun.	700
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Pranna Sen, age 32, and Kali Nath Roy.	4,000
5	"Bihar"	Patna	Weekly	Kali Kumar Shukla, B.A., Follower of Bankipore, age 35, Kayastha.	700
6	"Hindoo Patriot"	Calcutta	Daily	Swish Chandra Barwickhant, age 40, and Keyish Ch. Kanjilal, Follower, English Small Cause Court.	300
7	"Indian Empire"	Ditto	Weekly	Keshab Chandra Bhattacharya, B.A., age 45, Brahmin, and Panchanan Mookherjee, age 35, Hindu Baidya.	1,500
8	"Indian Mirror"	Ditto	Daily	Rai Herendro Nath Sen Bahadur, age 60, Head of the Mahabedi Society.	1,000
9	"Indian Nation"	Ditto	Weekly	N. N. Ghose, age 62, Bar-at-Law	500
10	"Indian Tit-Bits"	Ditto	Do.	Satis Ch. Mukherjee alias M. Sattia, age 37, Brahmin.	300
11	"Kayastha Messenger"	Gaya	Do.	Jugal Kishore, age 34, Kayastha	500
†12	"Madras Chronicle"	Calcutta	Do.	Abdul Hamid, B.A., age 37, Muhammadan.	700
13	"Muslims"	Ditto	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"Rais and Rayyet"	Ditto	Do.	Jogesh Chandra Dutt, age 65, a Calcutta house-owner.	500
15	"Star of Uthul"	Cuttack	Do.	Kharada Ch. Roy Chowdhury, age 62, retired Head Master of a Government College.	400
16	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 31	2,000

ADDITIONS TO THE LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS.

†1	"Day's News"	Calcutta	Daily	Babu Premamanda Bhattacharya, age 50, Hindu.	500
2	"Karmayogin"	Ditto	Weekly	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
†3	"National Daily"	Ditto	Daily	Babu Premamanda Bhattacharya, age 60, Hindu	500

* No issue of this paper has been received for some time past. It is probably defunct.
† The issue of these papers has been suspended for a time.

LIST OF NATIVE-OWNED ENTERPRISES IN THE DISTRICT OF COLUMBIA
BY THE BUREAU OF THE DISTRICT OF COLUMBIA

(As of January 1, 1912)

No.	Name of Enterprise	Native Owner	Capital	Value
1	"American Gas Works"	John A. Smith	\$100,000	\$100,000
2	"District Gas Works"	John A. Smith	\$100,000	\$100,000
3	"District Gas Works"	John A. Smith	\$100,000	\$100,000
4	"District Gas Works"	John A. Smith	\$100,000	\$100,000
5	"District Gas Works"	John A. Smith	\$100,000	\$100,000
6	"District Gas Works"	John A. Smith	\$100,000	\$100,000
7	"District Gas Works"	John A. Smith	\$100,000	\$100,000
8	"District Gas Works"	John A. Smith	\$100,000	\$100,000
9	"District Gas Works"	John A. Smith	\$100,000	\$100,000
10	"District Gas Works"	John A. Smith	\$100,000	\$100,000
11	"District Gas Works"	John A. Smith	\$100,000	\$100,000
12	"District Gas Works"	John A. Smith	\$100,000	\$100,000
13	"District Gas Works"	John A. Smith	\$100,000	\$100,000
14	"District Gas Works"	John A. Smith	\$100,000	\$100,000
15	"District Gas Works"	John A. Smith	\$100,000	\$100,000
16	"District Gas Works"	John A. Smith	\$100,000	\$100,000
17	"District Gas Works"	John A. Smith	\$100,000	\$100,000
18	"District Gas Works"	John A. Smith	\$100,000	\$100,000
19	"District Gas Works"	John A. Smith	\$100,000	\$100,000
20	"District Gas Works"	John A. Smith	\$100,000	\$100,000

ADDITION TO THE LIST OF NATIVE-OWNED ENTERPRISES

21	"District Gas Works"	John A. Smith	\$100,000	\$100,000
22	"District Gas Works"	John A. Smith	\$100,000	\$100,000
23	"District Gas Works"	John A. Smith	\$100,000	\$100,000

Notes: 1. The above list is based on the information furnished by the owners of the enterprises. 2. The value of the enterprises is based on the best information available.

II.—HOME ADMINISTRATION.

(a)—Police.

1095. With reference to Mr. Halliday's complaint, made during the course of his speech at the St. Andrew's dinner, regarding

Mr. Halliday on the police.

the demoralising effect of much of the criticism levelled at the police, the *Bengalee* assures the Commissioner of Police that the Indian Press and Indian public men are as anxious as himself that the police should receive not merely condemnation but praise. But the difficulty is that so seldom an opportunity is afforded for praising them. If Mr. Halliday were for a moment to take an impartial view of the situation and look at the matter from the point of view, not of the head of the Metropolitan police, but of the Indian public, he would assuredly admit that the defects of his force far outweigh any merits that they may have. It is doubtless true that the people of Calcutta are in the larger sense the real employers of the police of this city; but it is quite as true that that is the fact which the police systematically ignore. They regard themselves not as the servants of the public, but as their masters, and the whole trouble is due to this fundamental fact.

1096. The *Amrita Bazar Patrika* points out that two cases arose out of the Baira affair—a murder case and a riot case,

The Baira riot case.

and says that it is a puzzle to the outside public that while the authorities should move heaven and earth to trace out the accused in the latter case and bring them to punishment, they should be sleeping, as it were, over the former which is far more serious in all conscience.

REPUBLICAN.
2nd Dec. 1909.

AMRITA BAZAR
PATRIKA.
2nd Dec. 1909.

(b)—Working of the Courts.

1097. It appears that one Charan Ram Deb was summoned to appear as a witness before Mr. Dawson, Subdivisional Officer of Maulvi Bazar, South Sylhet, who humiliated him in

The pen-chewing case.

a most extraordinary manner and also fined him for chewing *pan*-leaves when in the witness box. Thereupon Charan Ram lodged a complaint against Mr. Dawson before the Deputy Commissioner of Sylhet alleging that the Subdivisional Officer had meted out violent and insulting treatment to him in his Court. The Deputy Commissioner, however, instead of summoning Mr. Dawson, summarily dismissed the complaint by an executive order without taking any evidence, and held that (1) *th* chewing of *pan* or betel before a Judicial officer is contempt of Court, (2) that Mr. Dawson was justified in fining Charan Ram severely for having a *pan* in his mouth while in Court. Commenting on this, the *Amrita Bazar Patrika* asks whether a District Magistrate or Deputy Commissioner can, in an official order, arrogate to himself the power of the legislature or the High Court, and declare certain acts as criminal offences or interpret them as such? If he can, it opens up a serious outlook, for nothing will prevent the Deputy Commissioner of Sylhet from promulgating another order stating that a Subordinate Magistrate is justified in fining a man severely for contempt of Court if he comes to Court with shoes on or if he does not make *salams* to the *Asiat* on the bench in an orthodox fashion. The Deputy Commissioner apparently passed the order in his executive capacity. If so, is it safe to arm executive officers with such powers in judicial matters?

1098. The *Amrita Bazar Patrika* thinks the manner in which the administration of criminal justice is generally conducted in

The administration of criminal justice in mufassal Courts.

mufassal Courts deserves the serious consideration of the Government. It is well known that even in important cases the trying Magistrates seldom hold local enquiries. The police and latterly the presidents of unions have become practically their sole guide in most criminal cases, which are disposed of on the basis of their reports. And to expedite matters, judicial enquiries are curtailed, hurried through or considered unnecessary. Most of these presidents in the mufassal are illiterate,

AMRITA BAZAR
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and being subject to party factions, are prone to take one side or the other. As regards police enquiry, its intrinsic value is too well known. Then, the Deputy Magistrate and Deputy Collector, being the same person, revenue work is often taken up in the earlier hours and criminal cases at the lag end of the day to the great inconvenience of the parties and lawyers concerned. Thus prayers for adjournments, even for the production of material witnesses and important documents, are generally rejected. This cannot, however, be helped as cases have to be finished within the month, explanations having to be furnished to the higher authorities for repeated adjournments. Therefore, in spite of their strong desire to do full justice to the cases, they cannot grant adjournments, as their hands are tied in this matter. The journal promises to revert to the subject in a subsequent issue.

ANANTA BASAK
PATNA,
6th Dec, 1909.

1099. The *Ananta Basak Patrika* is surprised that the *Hitaladi* case was not transferred by Justices Stephen and Carnduff to the High Court, though Mr. A. Chaudhuri, Counsel for the accused printer, urged the following among other grounds why the accused should be committed to the sessions: First, it was eminently a case fit for trial by a Judge and jury, as the offending articles were written in extremely colloquial Bengali and were full of allusions which a Bengali alone could understand and a clear meaning of which could not be conveyed by translations. (2) The Magistrate ought not to take upon himself a trial of this kind as he was not thoroughly acquainted with the Bengali language. (3) Only recently the Chief Justice, when disposing of the case of Ramani Mohan Das, charged with publishing seditious songs, drew special attention to the importance of what would be the effect of the songs on Bengali readers and freely acknowledged the assistance he had received from Mr. Justice Chatterjee in explaining the songs to him and, lastly, Mr. Chaudhuri observed that not only must justice be administered, but the accused should feel that he had been justly dealt with. Surely the accused in the present case could not feel in that way if he were convicted by the Magistrate. Mr. Justice Stephen gives no reason why the interests of justice would suffer were the application of the accused granted. On the other hand, it can be conclusively shown that the interests of justice would be better served if their Lordships had transferred the case to the High Court. For, while a single Magistrate, totally ignorant of colloquial Bengali will have to try the case, which is of a complicated nature, at the Court of Sessions, it will be tried by a Judge far more experienced than the Magistrate, with the help of nine more heads, at least half of whom are expected to know Bengali thoroughly. Surely 10 men, 1 of them a Judicial officer of the highest tribunal in the land, would administer justice better than a single individual who does not possess the many advantages of arriving at the truth which a Sessions Judge and jury do.

The *Hitaladi* case.

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(A)—General.

BENGALUR,
2nd Dec, 1909.

1100. Referring to Mr. Graham's observation, made during his speech

Mr. Graham on the reforms.

at the St. Andrew's dinner, regarding the reforms and the possibility of further agitation for still further reforms, the *Bengalee* declares that even though the scheme had made substantial concessions to the opinions and sentiments of the people, the agitation for the extension of popular rights would not have ceased. It cannot cease in any country under modern conditions so long as self-Government has not been achieved, and it cannot be said that the scheme about to initiated marks the beginning of self-Government in India.

BHUBANESHWAR,
3rd Dec, 1909.

1101. The *Hindoo Patriot* is surprised at the opinion expressed by

The St. Andrew's dinner and the Hon'ble Mr. Graham's presidential speech.

Mr. Graham to the effect that further concessions would mean the beginning of the end of the British raj. The truth is quite the other way. It is by these concessions to satisfy the aspirations of the people that the foundations of British raj will be made secure for ever. Mr. Graham expresses the fear that there will be further agitation for still more concessions. But is not that to be taken as a healthy sign of the peoples' confidence in the Government? Unless the people of the country have an abiding faith in the

Government, they would not ask for concessions. It is the extremists who do not clamour for concessions. They view with a sense of disappointment the concession already made, because it will temper the discontent of the people, which unfortunately leaped into flame owing to the mischievous policy pursued by Lord Curzon.

1102. The *Indian Mirror* regards Mr. Ameer Ali's elevation to the Privy Council as a valuable concession to educated India, and as a proof that Lord Morley is doing all he can to advance the interests of the Indian community.

What is Lord Morley not doing to advance the interests of the Indian community? Indian members of the India Council—Indian member of the Privy Council—Indian member of the Viceroy's Executive Council—Indian members of the Provincial Executive Councils—why, all these seem to be incidents out of the Arabian nights! It is hoped that the appointment of Mr. Ameer Ali will show the Muhammadans that worth, whether in a Hindu or a Muhammadan, is sure to be recognised.

1103. The *Indian Mirror* commends the action of Sir Edward Baker in removing the restriction, provided by the Regulations, to the election of Mr. Banerjee, should he be desirous of standing as a candidate for the Imperial or Bengal Legislative Council. Although the journal does not agree in all the views of Mr. Banerjee, it feels convinced that he will do excellent work in either of the Councils, if he happens to be there. It also endorses the opinion of the *Statesman* that it is the imperative duty of Mr. Banerjee to make the Councils a success by the presence therein of men of his ability and public spirit.

1104. Referring to the King's speech in which His Majesty said he looked with confidence for loyal co-operation on the part of the people, the *Bengalee* says the people are not only willing but eager to co-operate. For, is it not the fact that the national movement, in its political aspect, is a movement for the realisation of the people's cherished desire to take their full share of the responsibilities of Government? It is the bureaucracy which would not let the people do this. The speech from the Throne, therefore, might with far greater appropriateness have called upon the officers of Government to co-operate with the people or to let the people co-operate with them, than to ask the people to co-operate with a bureaucracy which would have none of this co-operation. It is regarded as a singular circumstance that at the very moment when His Majesty is asking the people of India to loyally co-operate with his officers, by far the most important and influential section of that people are loudly complaining that the bureaucracy has passed an ordinance of exclusion upon them, has, in fact, effectively prevented them from being adequately represented on the new Councils.

III.—LEGISLATION.

1105. The *Indian Empire* regrets to find that the Reform Scheme has not excited that amount of enthusiasm which the rulers were expecting, for while the Indian Press has

The reforms. damned it with faint praise, such eminent personages as Mr. A. Chaudhuri have declared it disappointing. The journal, however, points out to its countrymen that though they may feel disappointed at present, they should remember that the measures are of a tentative and experimental character, which, when a beginning has once been made, are sure to be improved upon in the light of experience and practical tests. It is, therefore, necessary that the people should all lend their support and co-operation to the rulers in whatever they have chosen to do for them. Regarding the question of qualification the journal says the Government would have done well by being more explicit as to what they mean by unworthy candidates. No ordinary man would get votes to entitle him to a seat on any Council. And if a man be by education, position and influence, deemed worthy of representing the people, as he certainly must be by the fact of his election, where does his unworthiness or unsuitability come in? The only alternative, therefore, before the public is that the authorities wish and mean the exclusion of leaders like Tilak, Aswini Dutt and others, who have suffered for what the Government

INDIAN MIRROR,
2nd Dec. 1909.

INDIAN MIRROR,
4th Dec. 1909.

BENGAL,
5th Dec. 1909.

INDIAN REVIEW,
2nd Nov. 1909.

pleases to term political offences. Such a provision goes deep into the heart of the people and is resented by them.

HINDOO PATRIOT,
1st Dec. 1909.

1106. *The Hindoo Patriot* states that the enthusiasm with which the election campaign is being carried through clearly shows that a warm reception has been accorded to the Reform Scheme, and that the call will be enthusiastically and cheerfully responded to. The Government has opened the door for all, and has left no cause for complaint to be made by any section of the community or profession on the ground of inadequate representation or for imposing any sort of unjust and illegal disqualification. The interests of all sections of the community have been safeguarded, and if greater concession has been made to any class or section of the community, it must be passed over without any sort of grumbling whatsoever. Superfluity is good in its way and can be passed over as unobjectionable.

The Council elections.

HINDOO PATRIOT,
1st Dec. 1909.

1107. *The Hindoo Patriot* says that the fact of His Honour intimating to Mr. Surendra Nath Banerjee that the restrictions provided by the regulations for election to the Reform Councils will be removed in his case, should Mr. Banerjee be desirous of standing as a candidate for the Imperial or Bengal Legislative Councils, shows how anxious the present Government is to associate the distinguished representatives of the people with the Government of the country and to redress their legitimate grievances. This is another instance of Sir Edward Baker's earnest desire to remedy the flaws in the regulations which stand in the way of the educated community having their chosen representatives in the Councils. Now that the Lieutenant-Governor has made the concession, it will be a great mistake on the part of Mr. Banerjee and his adherents to boycott the Councils. They will lose a golden opportunity for the removal of the restrictions if they persist in their attitude of indifference.

The Reform Councils.

BEHARER,
2nd Dec. 1909.

1108. *The Beharer* is of opinion that the Regulations will tend, whether its framers intend it or not, to keep the educated community a great deal in the background. And this will be particularly so in Bihar, in which province, with one or two exceptions, there are hardly to be found among the landed gentry men of education and independence of views, while the District Boards and Municipalities are, to a certain extent, under the thumb of the official classes and the planting community. Happily the Regulations distinctly hold out an assurance of the defects being remedied, and the paper is glad to find that Sir Edward Baker's Government with commendable promptitude have, with the sanction of the Supreme Government, made an important amendment in the qualification clause. Although the amendment is an indication of the readiness on the part of Government to remedy the defects in the Regulations, it will not be of any great use in removing the bar from some of the ablest men in the province. The journal wishes the Government to go much further and to fulfil in a real and genuine manner the spirit of His Majesty's gracious message of last year.

The reforms and local patriotism.

BENGALER,
6th Dec. 1909.

1109. *The Bengaler* states that in a letter addressed to the Government of India by the Government of Bengal in February 1908, in connection with the proposed reform of the local bodies, the Bengal Government observed that "it would be retrograde to alienate the educated classes which we have ourselves created." Judged in the light of this remark, coming from a Lieutenant-Governor who was no friend of the educated class, the journal feels forced to the conclusions that the Regulations of the Reformed Councils, which have alienated the educated class throughout the country, are retrograde and utterly inconsistent with the spirit of the Reform Scheme. The Regulations place the educated community in a hopeless and insignificant minority and have evoked no enthusiasm in the country. It is regretted that the Government should have thrown away a golden opportunity which might have been utilised for the highest administrative purposes.

The educated class and the enlarged Councils.

TELEGRAPH,
6th Dec. 1909.

1110. *The Telegraph* does not think it possible that Babu Surendranath will avail himself of the favour conferred on him by Sir Edward Baker in withdrawing the disqualifying clause in his case, when others equally worthy, equally qualified and

The Regulations.

held in equal esteem by their countrymen, have been left in the lurch. Public opinion will not congratulate him if he were to succumb to the temptation. The journal wishes the Regulation itself would be amended at least to the effect that no one who has not been convicted in a Criminal Court of felony, should be debarred from sitting on the Council.

1112. *The Behar Herald* thanks the Government for the readiness with

BEHAR HERALD,
6th Dec. 1909.

The Reforms. which it has remedied a serious defect in the Regulations regarding the election of candidates as representatives of District Boards. This is regarded as a move in the right direction and, it is hoped, will enable and induce the really leading men to stand for election. The provision regarding disqualifications is considered to be one of the worst features of the reforms, and the interpellation clause no less so.

1113. *The Bengalee* points out a serious defect in the rules regulating the procedure for the election of members.

BENGALIAN,
7th Dec. 1909.

The Council rules.

Formerly there was a system of elimination under which no candidate could be elected unless he had a real majority of votes. This system has been done away with and is, indeed, impossible under the new rules. For instance, it is assumed that thirty votes represent the voting strength of the constituency, and there are three candidates. It is also assumed that the candidates receive 8, 10 and 12 votes respectively. Under the present rules, the candidate with the 12 votes is returned, although he has not received a majority of the votes. If there was elimination, the candidate with the 8 votes would have gone out, and there would have been fresh voting. If then the whole of the 8 votes were transferred to the candidate who had only 10 votes at the first poll, he would now have 18 votes against 12 of the rival candidate, and would be elected by a real majority. But under the present rules, the candidate with the lesser number of votes, viz., 12, and with no majority, would be elected. The whole arrangement is consequently anomalous. Every superior appointment in the Calcutta Corporation is made by voting, subject to elimination, which ensures a real majority. But there is to be no elimination in connection with the candidates who are to be returned to the Legislative Council!

IV—NATIVE STATES.

1114. From reports received regarding the doings of the Chief of Police

AMRITA BASAR
PATNA,
6th Dec. 1909.

The Patiala affair.

in the Patiala State in connection with the sedition case, the *Amrita Basar Patrika* puts the existing state of things thus: The Maharaja is still in his teens. He relies, as he cannot help doing, entirely on the advice and guidance of his Chief of Police, that is, on the advice and guidance of the prosecution. The accused, mostly British Indians and educated respectable men, cannot feel assured that they are being dealt with according to law and procedure as obtains in British India. The Special Tribunal feels its hands tied, first by the attitude of the masterful Chief of Police, who has again and again defied its authority, and, secondly, by the position taken up by the prosecution counsel, that law and procedure in the State are subordinate to the will of its head, who, in this matter, can only mean the head of the police. To whom then are the poor accused to go for protection? What are they to do? The journal appeals to the Maharaja to allow no interference with, or ignoring of, the power and discretion of the Tribunal His Highness has created. Let the guilty be punished, but the accused should be given every opportunity provided by law to establish their innocence.

VI.—MISCELLANEOUS.

1115. Commenting on an article contributed by Sir Andrew Fraser to the October number of the *Contemporary Review*, in which he condemned agitation as productive of the most deplorable results, the *Bengalee* has not the least hesitation in conceding that agitation which contains an incitement

BENGALIAN,
1st Dec. 1909.

Sir Andrew Fraser on the situation.

to violence is mischievous, but it contends that because agitation of a sort is mischievous, it is altogether disingenuous to hold that all agitation is bad. The history of England and the history of the world show that agitations have been the precursors of all great reforms by preparing the public mind and impelling the Government on in the paths of reform. Governments will not move except under the irresistible pressure of public opinion. The agitator, by preparing public opinion, therefore supplies Government with the impulse for reform. There is mischievous agitation in other parts of the world—even in England. There has occurred nothing in India to parallel, in point of violent speech-making, the agitation which is still going on in England over the budget. Why is it that no deplorable result has followed from this agitation? The wildest doctrines of the agitator can do harm if they fall upon an uncongenial soil, and if there is nothing in the existing conditions to lend them countenance. It is useless to disguise the fact that the unrest with the deplorable results which followed in its train, was not the work of the agitator, but was largely due to the reactionary policy of the Government and the persistent disregard of Indian public opinion which reached its climax under Lord Curzon. Sir Andrew Fraser must share the responsibility of this unrest and not seek to throw it upon the agitators.

AMRITA BASAR
PATRIKA,
2nd Dec. 1909.

1116. The *Amrita Basar Patrika* hopes that the public meeting in the Town Hall to be held on the 3rd instant, to express the sympathy of Indians with their countrymen in

Indians in South Africa. South Africa, will be large and representative enough to adequately convey the sense of wrong and indignation of all sections of the community at the unmerited sufferings of their brethren in British South Africa. The wrongs which have been heaped on them should rouse every Indian to a sense of his duty by them.

BENGALUR,
3rd Dec. 1909.

1117. With reference to the meeting to be held this evening at the Town Hall to protest against the treatment of British

British Indians in the Transvaal. Indians in the Transvaal, the *Bengales* observes that although Indians are, according to the Royal Proclamation and Lord Morley, equal subjects of the Crown, in the Transvaal they are treated by the Government as possessing an altogether inferior status, and the Imperial Government will not interfere to uphold the assurance of the Sovereign or the declaration of the responsible minister for India. Indians in the Transvaal are, however, resolved to fight for their status. They are resolved not to submit to the badge of inferiority which it is proposed to impose upon them, and have made such heroic sacrifices for the vindication of their status as will, for all time to come, cover them with honour and glory. And it must be observed that the men who thus suffered did not, for the most part, come from the literate classes nor were they saturated with the spirit that culture evokes. The new-born spirit which throbs in the hearts of the people has indeed spread far and wide, and it makes its noblest manifestations in the struggle which is now being carried on in the Transvaal.

BENGALUR,
5th Dec. 1909.

1118. The *Bengales* says no Indian could listen to the eloquent speech made by Mr. Polak at the Town Hall meeting on Friday, or read the harrowing account he gave of

Indians in the Transvaal. the sufferings of Indians in the Transvaal, without feeling that the constitutional struggle for the attainment of their rights has even a darker side to Indians outside India than to those in it. Mr. Polak is reported to have said that "when honest men are unjustly in prison, it is the duty of every honest man to be in prison too." The journal states that if all Indians have neither the opportunity nor perhaps the nerve to follow this noble precept, they can at least do all that lies in them to relieve the sufferings of the actual sufferers and of those dependent for their livelihood upon them. They can by putting moral pressure upon their own Government induce it to adopt a course of retaliatory action which will compel the Transvaal to climb down, and they can, by money subscriptions, help the families of those whom a tyrannical Government in the pursuit of a barbarous policy have unjustly thrown into prison.

BENGALUR,
6th Dec. 1909.

1119. Commenting on Mr. Yule's remarks on sedition and anarchy made in the course of a speech at the recent half-yearly meeting of the Bengal Coal Company, the *Bengales* maintains that of real sedition there has been but little in this country, while

Mr. David Yule on sedition.

anarchical deeds have by universal admission been confined to a few individuals. Mr. Yule is perfectly right in holding that one chief reason why some people affect consternation when the desire for self-Government bursts into life, is that they have got too little to do. Another reason is the vested interest in darkness and in the perpetuation of whatever is abnormal, absurd or unprogressive, which some people are anxious to maintain at all possible and impossible costs.

G. C. DENHAM,

Special Asst. to the Deputy Insp.-Genl.

of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL BRANCH,

7, KYD STREET,

The 11th December 1909.

G. C. DEWEY

of Police, Boston.

OFFICE OF THE GENERAL SPECIAL INCHON

7. KING STREET,
LONDON, ENGLAND.